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*The work of God perfect.*

(Continued from page 21.)

## NUMBER IV.

HAVING already adverted to the perfection of God's work in the diſpenſation of his grace to man, in three particulars, in the events of his common providence—in the objects of divine mercy—and in the diſcipline which God has choſen to train up his people for the heavenly inheritance; I proceed to trace the ſame perfection,

4. In the inſtruments divine wiſdom has employed, in ſome of the remarkable ſalvations wrought out for his people, at various periods, which were intended as types of the great ſalvation of the goſpel; and, eſpecially, in that great ſalvation. What I have chiefly in view is to ſhow, that "*Out of weakneſs they were made ſtrong*," as the apoſtle Paul teſtifies of ſome of them in the xi. chapter of his epiſtle to the Hebrews.

Joſeph was hated by his brethren, who ſold him as a ſlave to the Iſhmaelites, and they to Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian. He ſuffered a long impriſonment in Egypt, through the ſtratagems of a wanton and cruel woman, his maſter's wife, and a train of other miſeries incident to a ſtate of ſlavery, in a ſtrange land, exiled from his country and friends. At length, however, Pharaoh was led, by the myſterious operations of divine providence, to advance Joſeph over all the land of Egypt, and to place him next to his own perſon; in which elevated ſtation, he preſerved to his family a poſterity in the earth, and ſaved their lives by a great deliverance.

Moſes was expoſed in his infancy, in an ark of bulruſhes, and left to periſh. He was exiled into a barbarous land, from the land of his nativity, and from his nation and kindred, forty years; and was, as he himſelf teſtifies, ſlow of ſpeech and of a ſlow tongue; but, by appointment and commiſſion from God, he was a moſt eminent type of Chriſt as a Saviour and as a lawgiver, and as a Mediator between God and his people, in all the offices of prophet, prieſt and king; and there aroſe not a

prophet like unto Moſes, whom the Lord knew face to face, until his great antitype appeared.

There were many circumſtances of apparent weakneſs in the expedition of Deborah and Barak, with the ten thouſand men of the children of Naphtali, and of the children of Zebulon, againſt the hoſt of Jabin king of Canaan, with nine hundred chariots of iron; but they waxed valiant in fight, their victory was glorious, and their deliverance complete.

Gideon's family was poor in Manaſſeh, and himſelf the leaſt in his father's houſe; yet, being commiſſioned of God, he, with his three hundred men armed with trumpets, empty pitchers and lamps, vanquiſhed the hoſt of the Midianites, the Amalekites, and the children of the Eaſt; ſlew the two princes of the Midianites Oreb and Zeeb, and their two kings Zebah and Zalmunna. He alſo effectually taught the princes of Succoth with thorns of the wilderneſs and briers, and brake down the tower of Penuel, and ſlew the men of the city, for their unbelief and cruelty.

David was the youngeſt in his father's houſe, and while his brethren were employed in the army, he was occupied in the humble buſineſs of a ſhepherd, and kept his father's ſheep. Being ſent by his father to the army, on an office of kindneſs to his brethren, and making ſome enquiry of what ſhould be done to the perſon who ſhould kill Goliath of Gath, who had defied the armies of Iſrael, he was deſpiſed and ſharply reproved by his eldeſt brother, for his ſuppoſed weakneſs and impertinence; but, animated with zeal in the cauſe of God who had been defied, and in the exerciſe of faith, he accepted the challenge, and prevailed againſt the champion of Gath, with a ſling and a ſtone, and cut off his head with his own ſword, and obtained for Iſrael a glorious victory. Saul being ſtung with envy at the praiſe given to David, by thoſe who ſang to their harps, and anſwered one another, ſaying, "Saul has ſlain his thouſands and David his ten thouſands," ever after ſought his life, and never ceaſed perſecuting him, till he had driven him from the inheritance of God. But the Lord preſerved David whitherſoever he went. The kingdom of Iſrael was his from the Lord; and after the death of Saul, the houſe of Saul waxed weaker and weaker, and the houſe of David ſtronger and ſtronger. Many eminent men were raiſed up to be helpers of David, to turn the kingdom of Saul to him. And there came to him, from day to day, to help him, until it was a great hoſt, like the hoſt of God. Being eſtabliſhed in his kingdom, he fought and prevailed againſt all his enemies, until he had recovered his border at the river Euphrates, and had extended his dominion from ſea to ſea. Add to this, he was a great prophet; and the ſweet pſalmiſt of Iſrael; he made great preparations for building the temple; was a ſecond lawgiver of the Jewiſh church and people; added to the ritual of divine ſervice, and ſet in order the future temple worſhip.

Chriſt choſe for his conſtant attendants and companions, during his public miniſtry, certain illiterate fiſhermen of Galilee an obſcure part of Paleſtine, and afterwards commiſſioned them to bear his name among the Gentiles and kings and the children of Iſrael: And we can be at no loſs for the reaſons of his choice, ſo contrary

to all the maxims of human wisdom, since the scriptures have told us, "That this treasure was put in earthen vessels, *that the excellency of the power might be of God.*"

The great apostle of the Gentiles was subject to more and greater infirmities and afflictions than any other apostle or minister of Christ ever was, since the first promulgation of the gospel, which, in the xi. Chap. of his 2d epistle to the Corinthians, he recounts, with some amplification. He adds to these in the xii. chapter what he calls a thorn in the flesh, a messenger of Satan, given to buffet him, lest he should be exalted above measure, through the abundance of the revelations made him; which he besought the Lord, thrice, that it might depart from him, and received for answer, "My grace is suffi-"cient for thee: *for my strength* "*is made perfect in weakness.*" This consideration completely satisfying his mind, he adds, "Most "gladly, therefore, will I rather "*glory* in my infirmities, *that the* "*power of Christ may rest upon* "*me.*"

Above all, the man Christ Jesus was born in a low condition; he sprang indeed from the ancient and honorable stock of David, but at a time when the family of David was become obscure, and his tabernacle was fallen down. He was born in a stable and laid in a manger, though his birth was announced by a choir of angels, and by the visit of the eastern Magi, who paid their homage to the new-born king. His reputed father Joseph worked at the trade of a carpenter, and he is thought to have followed the same employment. In his infancy he was compelled to fly into Egypt from the persecution of Herod, and was through life compassed with infirmity. He was despised and rejected of men; a man of sorrows and acquainted with grief. He bore our griefs and carried our sorrows, yet he was esteemed *stricken, smitten of God and afflicted.* His visage was so marred more than any man, and his form more than the sons of men. Though he was the heir of all things, yet he had not where to lay his head; and during his public ministry he was supported principally by the charity of a few pious friends. His last scene of sufferings was extreme; he was falsely accused by the rulers and principal men of his nation before the Roman governor, was arraigned and condemned, tho' acknowledged to be innocent by the judge who pronounced sentence; he was set at nought by the soldiers, clothed in mock majesty, crowned with thorns, scourged, spit upon, compelled to bear his own cross to the place of execution, crucified between two thieves, and in his expiring moments, he was reviled as an impostor, and his thirst was mocked with vinegar mingled with gall. But his sufferings and death were voluntary, he submitted to them in obedience to the will of his Father; being found in fashion as a man he became obedient unto death, the death of the cross; he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him; and being made perfect through sufferings, he became the author of eternal salvation unto all them that obey him. Though this man was made a curse for us,

and was compaſſed with infirmity through his whole life, yet the ſecond perſon in the adorable Trinity took him, from his miraculous conception in the womb of his virgin mother, into a perſonal union with himſelf. God repeatedly bore witneſs, by a voice from heaven, that he was his beloved ſon, in whom he was well pleaſed: his miraculous works bore witneſs to the ſame truth, and he was declared to be the ſon of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead. He is the great teacher who came from God. He is the great prophet like unto Moſes, whom, according to his prediction, God hath raiſed up. He is the great high-prieſt after the order of Melchiſedec, who has entered into the holieſt through his own blood, having obtained eternal redemption for us. He is the ſcope of the Moſaic ritual. He is the perſon to whom all the prophets bear witneſs from the beginning; ſo that the ſpirit of prophecy is but the ſame thing as the teſtimony of Jeſus. He is the antitype of all thoſe worthies whom God in former ages had raiſed up to accompliſh any great and excellent things in favor of his people. He is the promiſed ſeed of the woman deſtined to bruiſe the head of the ſerpent. In his ſufferings and death, in which nothing was viſible but weakneſs and wretchedneſs, he vanquiſhed him that had the power of death, that is the devil; and as David killed Goliath with his own ſword, he overthrew the devil with the croſs the ſuppoſed fatal inſtrument of his own triumph. Thus the weakneſs of God is ſtronger, and the fooliſhneſs of God is wiſer, than his foes, whether men or devils; and thus he taketh the wiſe in their own craftineſs, and the counſel of the froward is carried headlong. He is the king anointed of God, like ſpiritual David, whom God had decreed to ſet, and in ſpite of the vain imaginations and impotent rage of his enemies, hath ſet upon his holy hill of Zion; and who, by the immutable purpoſe of God, ſhall reign, until he has ſubdued all his enemies under his feet. He is the Lord of angels and of men. He is the head of all principality and power, and might and dominion and every name that is named. He is the conſtituted judge of the quick and the dead; in him dwelleth all the fulneſs of the Godhead, bodily. He is the heir of all things. He is the brightneſs of God's glory and the expreſs image of his perſon. He is the beginning, the firſt begotten from the dead, who in all things hath the pre-eminence. He is the Saviour of the body the church, the mediator between God and man, and the interceſſor with the Father for all whom the Father hath given him, and by whom alone they have acceſs to God. He is formed in the ſouls of all who love him, there he maintains his kingdom of truth, peace and righteouſneſs. He is in himſelf, by the Spirit the Comforter, the principle and earneſt, and will be the conſummation of eternal life within them. He is the eternal word, by whom all things were created and in whom they ſubſiſt. He is the Wonderful, the Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace. He is the medium of divine communication to creatures. He alone hath declared the nature and counſels of God, and hath unſealed the book of his eternal decrees; and he is the Lamb

of God, who is ſeated in the ſame throne with God the Father; and the holy inhabitants of Heaven will aſcribe equal bleſſing and honor and glory and power unto the Lamb, for ever and ever, as unto him that ſitteth on the throne. But nothing can expreſs, not even the word of God itſelf, to our apprehenſions, the fulneſs of his excellency and glory. Let praiſe then ſit ſilent on our tongues.....

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We may now accompany the Pſalmiſt in his words on this ſubject addreſſed to God, in the 8th Pſalm: "Out of the mouth of "babes and ſucklings haſt thou or-"dained ſtrength becauſe of thine "enemies, that thou mighteſt ſtill "the enemy and the avenger:" or, as they are quoted by Chriſt in the xxi. Chap. of Matthew, "Out of the mouth of babes and "ſucklings thou haſt perfected "praiſe."

Thus I have endeavored to prove the moral perfection or goodneſs of God, from that faculty common to men by which we diſcern the difference between right and wrong in moral conduct—from the nature of the actions, conſcience approves, as promoting; and of thoſe actions, which conſcience diſapproves, as injuring the common intereſts of ſociety; combined with the conſideration, that God has connected delight with the practice of the former, and remorſe with the practice of the latter, by a law which gives a foretaſte of its own ſanctions—from the abſurdity of the ſuppoſition that God, if a malevolent being, would give a faculty to creatures to diſcern his own moral deformity, and ſo to lay them under obligation to hate him—from the laws, by which God governs the natural world, and ſatisfies the deſires of every living thing, and from the teſtimony of ſcripture, that the goodneſs of God is proved by his works of creation and common providence: Alſo, to ſhow, that the objection ariſing from the exiſtence of ſin and miſery in the world has no weight, becauſe it cannot invalidate proof which is ſhown to be concluſive, becauſe men as ſinners deſerve all the ſufferings which they endure in this life and much more, and becauſe the ſyſtem of divine operation is not yet fully unfolded, or brought to its ultimate iſſue: that, on the contray, they, in truth, increaſe the evidence of God's goodneſs: that ſufferings do this as tending either to guard the body from fatal miſchiefs, or the ſoul from that utter deſtruction which is the end of a courſe of vice, and to keep the earth from being filled with violence, and ſo they are premonitory: or to ſhow the divine righteouſneſs, as governor of the world, and avenger of all wickedneſs, and ſo they are either corrective or vindictive: that ſin does this, becauſe the ſinner alone is to blame for his ſin, and not its cauſe, whatever that may be, and it is neceſſary to give occaſion to the diſplays of the divine righteouſneſs, and of courſe is as important, as an event, as thoſe diſplays themſelves. Further, I have endeavored to trace the perfection of God's work in its being fitted to ſhow not only that he is good, but that none other is inherently and eſſentially ſo, and that all perfection whether natural or moral in creatures emanates from him, as ſtreams from the fountain; in the various degrees of being and excellence imparted to creatures in their firſt formation, with a particular view to what ſuperfi-

cial obſervers eſteem defects or blanks in the creation—in the ſin and utter and eternal deſtruction of Lucifer ſon of the morning, with his hoſt of rebel angels, who, at firſt, were probaby the nobleſt creatures of God, and the ſovereign diſcrimination between them and thoſe who kept their firſt eſtate—in the fall of man, the loweſt order of rational creatures, to the depth of miſery and wretchedneſs, and his recovery, by Chriſt, to the ſublimeſt heights of creature happineſs and glory, even to ſit down with him in his throne, as he is ſet down with the Father in his throne—in the riches of divine grace manifeſted in the origin, developement, and completion of the plan of recovery in general, and particularly in the events of God's common providence—in the objects of Divine mercy, whether individuals or nations—in the diſcipline which God has choſen to train up his people for the heavenly inheritance——and in the inſtruments which he has employed in ſalvations, from time to time, wrought out for his people, and particularly in the great ſalvation of the goſpel.

I will cloſe with the following remarks. God is in himſelf inviſible to creatures, except in his operations and acts; indeed, the character of no agent whatever can be diſcerned by creatures, intuitively; they are known by their operations and acts only. No man hath ſeen God at any time; the only begotten Son, who is in the boſom of the Father, he hath declared him; and he hath declared him by his works of creation, providence and redemption. All events, without diſtinction, are the fruit of his agency; he operates in all creatures and things in the natural and in the moral world; the hearts of all are in his hand, and he turneth them as the rivers of water are turned. Many devices are in the heart of man, but the counſel of the Lord that ſhall ſtand. The ſin, the miſery, the infirmities and imperfections of creatures, are eſſential in his plan of declaring the character of God; they are eſſential to his own manifeſtation in the fleſh; and to the exiſtence of ſuch a character as EMMANUEL GOD WITH US. This glorious character is the power of God and the wiſdom of God; he is the ONLY BEGOTTEN of the Father full of grace and truth. In him the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men; he has perfectly declared by his work as MEDIATOR the love of God and the righteouſneſs of God. In him mercy and truth have met together, righteouſneſs and peace have kiſſed each other. And through him will the beauty and glory of the ONLY LIVING GOD be ſeen and enjoyed forever by the holy inhabitants of heaven. Thus he is the brightneſs of God's glory and the expreſs image of his perſon. The exiſtence of ſin and miſery then is as important as the exiſtence, manifeſtation and eternal duration of ſuch a character. Again,

No event whatever, conſidered as the fruit of divine agency, ſhuns the ſevereſt ſcrutiny of reaſon. The general good requires that ſome creatures ſhould be veſſels of mercy prepared unto glory, and others veſſels of wrath fitted to deſtruction; and the ſovereignty of God, in ſo diſpoſing, is a holy, wiſe and good ſovereignty. Whatever objections then we find in our hearts to ſuch a diſpoſal

muſt origniate from ſin, and not from reaſon. As we have nothing to object then on the ground of reaſon it becomes us to be humble for the perverſe oppoſition we experience to the ſovereignty of God in our depraved hearts, and to bow to the dominion of God only wiſe; ſaying with Moſes: "He is the rock, his work 'is perfect; for all his ways are 'judgment, a God of truth, and 'without iniquity: juſt and right 'is he."

In this feeble attempt to trace the perfection of God's work, I have chiefly attended to ſuch parts of it as inconſideration or perverſeneſs are apt to pronounce blemiſhes. If I have in any good meaſure ſucceeded in vindicating theſe from ſo foul an aſperſion, and juſtified the ways of God, I ſhall have attained an important object in view, and eſpecially if I have ſhown with ſatisfactory evidence, that they are an important medium of proof of the truth of this propoſition, *That there is none good but one, that is God:* for this is a truth, of all others the moſt important, as it lies at the foundation of the happineſs of God's kingdom, and of his own eternal praiſe. OMICRON.

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*On the comfort of the Holy Ghoſt.*

BY the comfort of the Holy Ghoſt, we may underſtand all that ſpiritual ſupport, refreſhment and joy, which the people of God experience in conſequence and by virtue of their union to Chriſt by faith. The term comfort which is nearly ſynonymous with conſolation, preſuppoſes affliction, or diſtreſs; but implies that ſome agreeable object, or truth is preſented to the mind which gives relief and ſupport. Thus it is uſed in the following expreſſions in ſacred writ.—— "Therefore brethren, we were comforted over you in all our affliction and diſtreſs, by your faith."—"God—who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourſelves are comforted of God."

The comfort experienced by Chriſtians, in all their tribulation, is from the Holy Ghoſt as the author, or efficient cauſe; and is therefore called, Acts ix. 31. "*The comfort of the Holy Ghoſt.*" Agreeably to this, Chriſt, when he promiſed to his diſciples to ſend them the Holy Spirit, denominated him *the Comforter.* "I will pray the Father, and he ſhall give you another Comforter, that he may abide with you forever, even the Spirit of truth." It is true the ſcriptures repreſent God the Father as the author and giver of all comfort; and the Son alſo, as being anointed "to bind up the broken hearted, and comfort all that mourn." But notwithſtanding theſe repreſentations, and in perfect conſiſtency with them, the Holy Spirit, in the economy of redemption, is "the Comforter"—the author of all comfort to the children of God. The *Father* comforts; but it is by his Spirit, even the Comforter. *Chriſt* alſo comforts and binds up the broken hearted; but it is by the efficiency of the Holy Spirit.—The Spirit of God is the great agent, in the new creation and every thing which pertains to it. He is the author of *regeneration* to the elect—of *ſanctification* to the regenerate—of *comfort* to the ſanctified—and of all the gifts *for edification* which in the divine wiſdom and ſovereignty are beſtowed upon the

church.—He applies the redemption purchaſed by Chriſt, to all thoſe who are given him by the Father. As he formed a *natural body* for Chriſt, ſo he forms for him alſo, a *myſtical body*, and preſerves and ſupports it, and all its members; and ſupplies them with whatever is neceſſary to their being built up in *holineſs* and *comfort*, through faith unto ſalvation. And as he is no leſs the author of *comfort* to Chriſtians, than of *ſanctification*, and all *ſpiritual gifts*; ſo he may be properly ſtyled "the Comforter," and the comfort which he gives may be called "the comfort of the Holy Ghoſt." Conſidering the Holy Ghoſt, therefore, as the author of all Chriſtian comfort, we may inquire relative to the ſources from whence it is derived, and the way and means by which it is communicated.

The great ſources of Chriſtian comfort are the divine perfections; or the things of God and his kingdom. And the chief inſtrument or mean by which the Spirit of God brings theſe ſources into the view of the mind, for comfort, is, the ſcriptures, or word of God. In this, as in every other reſpect, God has *magnified his word above all his name*. As the Holy Spirit *ſanctifies* the people of God by his truth, ſo he *comforts* them by the ſame means, the truth, or word of God. Accordingly the apoſtle ſays "whatſoever things were written aforetime, were written for our learning, that we thro patience and *comfort of the ſcriptures* might have hope." The ſcriptures therefore, are a mean of comfort: But they are ſo, only in the hand, or by the "miniſtration of the Spirit." They contain a revelation of the things of God and his kingdom: And by attention to the reading of them, and to the word preached, ſome ſpeculative knowledge of theſe things may be obtained; yet that ſpiritual knowledge and view of them by which they become ſources of true comfort is given only by the efficiency of the Holy Spirit—the Comforter. Therefore Chriſt ſaid when he promiſed the Comforter, to his people, "But the Comforter who is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall *teach* you all things—He will *guide you into all truth*—For he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhow you things to come." By not ſpeaking of himſelf, but ſpeaking whatever he ſhall hear, is meant that he ſhall not teach any thing contrary to what Chriſt taught—nor bring or apply any thing to the minds of Chriſtians for conſolation, which is not according to the ſcriptures, or written word of Chriſt. The words might have partial reference to a further revelation to be given by the Spirit to enlarge the canon of ſcripture, which was not then completed. But ſo far as they reſpected the office of the Comforter to Chriſtians in general, or in after ages, they are to be underſtood as above. It is added—"He ſhall glorify me, for he ſhall receive of mine, and ſhall *ſhow* it unto you. All things that the Father hath are mine. Therefore ſaid I, he ſhall *take of mine*, and ſhall *ſhow it unto you*."

The *things which are Chriſt's*, and which are the *Father's* alſo, as here mentioned, are the things which are contained in the ſcriptures, relating to the perſon, offices, and work of Chriſt; and whatever reſpects the plan, deſigns, and government of God.

Now it is the office of the Comforter to *ſhow* or reveal theſe things to the people of God. In diſcharge of this office, he gives to them a clear and ſpiritual view of truth, or a ſenſe of the reality and glory of the things revealed in the ſcriptures. Without this divine teaching and influence of the Spirit, the *word*, though clearly exhibiting the moſt important truths, would remain a dead letter—incapable of giving any ſpiritual conſolation or Chriſtian comfort to the ſoul. To this purpoſe are the words of the apoſtle 1. Cor. ii. chap. "As it is written, eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit ſearcheth all things, yea the deep things of God. For what man knoweth *the things of a man*, ſave the ſpirit of a man which is in him? Even ſo, *the things of God* knoweth no man but the Spirit of God. Now we have received, not the ſpirit of the world, but the Spirit which is of God that we might *know the things* that are freely given us of God.—But the natural man receiveth not *the things of the Spirit of God*, for they are fooliſhneſs unto him; neither can he *know them*, becauſe they are *ſpiritually diſcerned*."

The things of Chriſt and of God, are in the *word* ſet before the minds of natural men, but they do not "receive" or "know them." They do not perceive their true nature and glory. So far as they at any time feel a *conviction* of the truth they are exerciſed with pain. Truth will always be painful to a corrupt heart. But in *the ſanctified* there is a foundation laid to derive peace and comfort from divine truth. It is to thoſe in whom the Holy Spirit hath begun this foundation, that he communicates comfort by the inſtrumentality of the ſcriptures. To do this to the beſt advantage, he places them in thoſe circumſtances of trial which are needful to give them an experimental knowledge of their own nothingneſs and abſolute dependence, and in theſe ſituations *brings to their remembrance*, and impreſſes upon their minds, in their reality and importance, the things of God and his kingdom, as contained in his word.

Many and various are the ſorrows, afflictions and diſcouragements of God's children, on account of their own great deficiencies and declenſions and in view of their numerous enemies within and without—the great oppoſition they ſee to the kingdom of Chriſt, and the triumphing of its enemies. There is no affliction, or diſcouragement which they can be under, but there are alſo, in the word of God, many declarations relative to the divine character and government, and many *precious promiſes*, exactly anſwering to their ſituation. *Theſe* the Spirit of God applies for their ſupport and comfort, ſo that they can adopt the words of the apoſtle with application to themſelves, "as *ſorrowful*, yet *always rejoicing*." Are they in circumſtances of poverty and want, or afflicted with pain, ſickneſs, loſſes or bereavements? They learn their dependence and the vanity of this world—They look to God thro' his word, and eye the divine hand in all their circumſtances—They truſt in God as their portion, and rejoice that he reigns. They have meat to eat which the world

knoweth not of. "The Lord gave and the Lord hath taken away—bleſſed be the name of the Lord"—"Whom have I in heaven but thee? and there is none on earth I deſire beſides thee." Do they look round on children, families and friends, with riſing anxiety, beholding them expoſed to be left orphans, defenceleſs, and ſurrounded by all the ſnares of an alluring, deluſive world, and in the midſt of prevailing vice, error and impiety? Yet in view of the perfections of God—his holy and wiſe providence and the precious truths and promiſes of his word, they can cheerfully commit all to him—leave the morrow to take thought for the things of itſelf, and find comfort and ſupport in the conſideration of their dependence. Are they bowed down with a ſenſe of their inſufficiency and weakneſs, and their proneneſs to wander from God through the power of indwelling ſin? The Holy Spirit, faithful to his office as Comforter, ſets before them the divine character, and the precious promiſes of God to his children, that he will never leave them nor forſake them—that his grace ſhall be ſufficient for them—and that as their *day* is ſo ſhall their *ſtrength* be. Thus they are ſtrengthened and *comforted*—and while they loathe themſelves, and are diſpoſed to ſay with the apoſtle, "O wretched man that I am, who ſhall deliver me from the body of this death," they can add alſo with him, "I thank God, through Jeſus Chriſt our Lord." And even when they are in darkneſs, doubts and fears, relative to the ground of their perſonal hope, divine truth is by the Holy Spirit, made a comfort and ſupport, ſo that they can ſay, "though he ſlay me, yet will I truſt in him."—Pleaſed with the divine character and law—and deſiring no other method of ſalvation than that in the goſpel, the language of their hearts is, "let the Lord be magnified." Thus there is a degree of Chriſtian comfort and ſupport, in the truly humble ſoul, even when in great doubt relative to a perſonal intereſt in Chriſt. A ſpiritual view of God and divine things is always accompanied with a degree of joy and comfort to the ſoul.

Again——Are the people of God pained and diſtreſſed in view of abounding iniquity, and the danger and periſhing ſtate of ſinners? They are comforted by the conſideration that the Lord will do whatſoever ſeemeth good in his ſight—that the reſidue of the Spirit is with him—that he has infinite wiſdom and goodneſs, and while he can have mercy on whom he will have mercy, the great object and deſire of his heart is, to glorify the riches of his grace, and thereby promote the higheſt happineſs of his kingdom.—— And when the ways of Zion mourn, and the enemies of Chriſt lift up their heads and triumph in expectation of the downfal of his church—ſtill they find comfort and ſupport in conſideration of the *rock* on which it is built—and in view of the promiſes of God that the gates of hell ſhall not prevail againſt it—and that the wrath of man ſhall praiſe him, and the remainder of wrath he will reſtrain. Thus ſorrows, trials, imperfections, the temptations of the world—all the various circumſtances and ſituations in which Chriſtians are placed, are deſigned and overruled for their good. It is to give them opportunity of becoming experimentally acquainted

with the fulneſs of God—even all the things of Chriſt and of God which are contained in the glorious truths and precious promiſes of the goſpel. The Comforter, in performance of his office work brings theſe things to their remembrance, when needed, and ſo opens, applies and enforces them, that believers are ſupported and ſtrengthened, and built up in holineſs and *comfort* to eternal life.

From theſe obſervations relative to the way and means by which the Spirit of God communicates comfort to his people, and the ſources from which it is derived, the true nature of Chriſtain comfort appears. It is of a divine and holy nature. It implies the exerciſe of gracious affection; and, ſo far as it is really experienced by any perſon, affords certain evidence of an intereſt in Chriſt. Many have had what they indeed called Chriſtian comfort; but it was not the comfort of the Holy Ghoſt, nor ſuch as to afford any evidence of a union of heart to the divine character. They have had high and rapturous emotions, ariſing from a ſuppoſition that God has pardoned their ſins and become their reconciled God and Father—a *comfort* which every ſinner may have who can flatter himſelf that he is thus ſafe, though his heart may be unrenewed, and totally unreconciled to the true character of God. But the comfort of the Holy Ghoſt, being a fruit of the Spirit, is of a holy nature, and neceſſarily implies an holy taſte. The ſources from which it is derived, or the objects in view of which the mind is delighted and ſtrengthened, are the things of God—the divine perfections and government. But to be delighted, ſtrengthened and comforted by a view or conſideration of theſe things, implies a moral taſte in conformity to them. The affections therefore, of love, joy and delight in God, are gracious affections. And as it is evident that no comfort can be derived from a view of the divine character, any farther than it excites thoſe and other gracious affections implied in them, it therefore follows that Chriſtian comfort will ever be in proportion to the degree of gracious affection in the ſoul, and that Chriſtian hope and aſſurance will *ordinarily* follow with proportional clearneſs and ſtrength. In this view it appears, alſo, that a life of religion is far from being a gloomy and *uncomfortable* life. So far as we have any true religion, we have the Spirit of God and the comfort of the Holy Ghoſt. If Chriſtians are at times cold and comfortleſs, it is owing to their own deficiency in grace—It is becauſe they have grieved the Spirit of God, and are deprived of his influence. Chriſt has indeed predicted worldly tribulation to his followers, as the conſequence of their adherence to him; but he has added the gracious promiſe, "in *me* ye ſhall have peace." —Nor has his truth or faithfulneſs failed. To take up the croſs and follow Chriſt, involves many ſorrows and trials, yet according to his promiſe we have a comfort and ſupport under them—a joy and peace in God, which the world cannot give nor take away. "*For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.*"

PHILOS.

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*Thoughts on the ſinner's controverſy with God.*

THAT men have a controverſy with God is abund-

antly taught by his word. The ſame is fairly inferred, from the evil of their doings. The apoſtolic exhortation would be pertinent on no other ground: 2 Cor. v. 20. *Now then we are ambaſſadors for Chriſt; as though God did beſeech you by us, we pray you in Chriſts ſtead be ye reconciled to God.*

The ſubjects of divine grace were once enemies; for they were by nature children of wrath, even as others. Accordingly ſaith the apoſtle to the Coloſs, i. 21. And you, who were ſome time alienated, and enemies in your mind by wicked works, yet now hath he reconciled. The ſame apoſtle to the Romans ſays, *The carnal mind is enmity againſt God.* But multitudes, who yield ſome general aſſent to the truth and importance of revealed religion, have never been convinced, that *they* were enemies to the true character of Jehovah, and thence engaged in an unrighteous controverſy with him. This, however, may be true in fact, tho' they never were convinced of it; and even tho' they imagine, that their whole heart is right with God. Men are naturally blind to themſelves. It is an high attainment, for any one, to know the plague of his own heart. Men are liable to remain ignorant of their controverſy with God, by thinking him altogether ſuch an one as themſelves. To think thus of God is natural to all men, as ſinners. In this miſtake they would always continue, unleſs it were rectified, by a conviction of the truth. Men are often kept in blindneſs, as to their controverſy with God, and the enmity of their heart towards him, by a groundleſs perſuaſion of his love to them, and that this love will, eventually, ſecure their happineſs. So long as they remain in this miſtake, it will be as impoſſible to convince them, that they are enemies to God, as that they directly hate themſelves, which they know is not true. Numbers who ſeemed to themſelves at peace with God, while under this miſtake, have been afterwards convinced, that they had been making lies their refuge.

The ground of controverſy, on the part of men, is a ſupreme regard to their own intereſt. It is ſimilar, in this reſpect, to all thoſe controverſies among men, which originate in their ſelfiſh paſſions and luſts. Men have need only to be apprized of the truth, as to the real character and purpoſes of Jehovah, to ſee and know, that their hearts are in direct oppoſition to him, and his holy government. The truth of this may be illuſtrated by the following ſimilitude.

A perſon, in whoſe vicinity I live, and who unites the moſt amiable character with all the requiſite means of doing good, has a claim on me, to a certain amount. The ſum due is not beyond my *ability* to pay, at any time, were I honeſtly diſpoſed. He notifies me of his claim, and that the payment cannot be diſpenſed with. I acknowledge his claim, in words, but ſtill delay the ſatisfaction; yea, am diſhoneſt enough to harbor a ſecret purpoſe of defrauding him out of the whole. This I reſolve to do, at leaſt ſo long as it can be done, with ſafety to my perſon and intereſt. My creditor, mean while, finds motives to improve every occaſion, for ſhowing me kindneſs. Theſe are daily furniſhed, by numerous wants of mine, which he is careful to relieve, though unaſked. From all this I infer, that, however juſt

his claim, and whatever he may ſtill ſay of its being indiſpenſible, he is ſecretly determined to let it remain unſatisfied, yea, to diſpenſe, at laſt, with both principal and intereſt. Under theſe circumſtances, and miſtaking his true character, I ſeem to have great reſpect for him, and often ſpeak of him accordingly. I would reſent a ſuggeſtion of being at variance with him, or even of harboring the ſeeds of an unfriendly thought towards him, in my heart. The time comes, however, when my creditor can no longer forbear, conſiſtently with his extenſive views of doing good, and promoting the general happineſs. He is hence led to take ſuch meaſures as convince me, that he feels himſelf wronged by my delays, and that his claim, ſo far from being relinquiſhed, muſt be ſatisfied ;—that in caſe of refuſal I muſt meet a proſecution at law, which will involve me in expenſe and ruin. I now diſcover, for the firſt time, that the whole of my ſeeming reſpect, and ſenſe of obligation, were founded in a falſe idea, that my indulgent creditor had too much partiality for me and my intereſt, ever to enforce his claim. But no ſooner am I convinced of the truth, than all my former feelings give place to reſentment and oppoſition. I labor to obliterate a ſenſe of paſt obligations, and to think myſelf juſtifiable, in pouring out complaints of hard uſage. My firſt ſtep is to find means of defence ; yea I am reſolved that his claim ſhall be realized, only at the end of the law. It is now decided, that I have a controverſy with him, in earneſt. It is remarkable too, that all this takes place, *without the leaſt change of character, on either ſide.* My generous and long indulgent creditor has acted like himſelf,—from the pureſt motives, and in a manner, which all honeſt minds muſt approve. I, too, am the ſelf ſame character, and governed by the ſame motives as before. The apparent change, in my feelings and conduct, is a genuine reſult of the ſame motives, under the preſent change of circumſtances. Loving myſelf ſupremely, which is the ſource of every unrighteous controverſy, I am full of diſlike and enmity. Yea my feelings become implacable, to ſuch a degree, that, with ſufficient power, I would not merely defraud him of his due, but ſpoil him of all he poſſeſſes, and enrich myſelf, by his entire ruin. The only reaſon, fairly aſſignable is, that my creditor will not ſacrifice, to my ſelfiſh and diſhoneſt wiſhes, what can be no longer diſpenſed with, conſiſtently with juſtice to himſelf, and with benevolence to the multitudes, who are always dependant on his charity.

The application of this ſimilitude is plain and eaſy. Miſtaking at once the character of God, and their own, men uſually flatter themſelves, that they are at peace with him. They are too pure in their own eyes, and withal too blind to the plague of their own hearts, to admit, as poſſible, that theſe ſhould be fraught with enmity againſt him, though they defraud him every moment of his due. They can even imagine themſelves well affected towards God, and very thankful under the receipt of his mercies, while treaſuring up unto themſelves wrath, in the abuſe of them. But let the light break in upon their conſciences, ſo as to ſhow them the truth of facts ; let them ſee, that the meaſures his infinite benevolence is taking, to promote his

own glory and the happineſs of his holy kingdom, muſt be deſtructive of all their ſelfiſh ſchemes and hopes; that he has not remitted his claims to their whole hearts; that he holds them guilty and condemned, and for ought they have preſent reaſon to hope, will treat them as veſſels of wrath, fitted for deſtruction; yea, that there is no hope for them, but in his ſovereign and uncovenanted mercy;—let all this be realized, and the conviction will be inevitable, that theirs is the carnal mind, which is enmity againſt God. Of all this multitudes are, one time or other, convinced, to their confuſion and diſmay. Of this all muſt be convinced in time, or by the light of eternity, when there will be no hope.

In the view taken of this ſubject, we ſee the ſource of all the oppoſition which is felt, and often expreſſed, to the diſtinguiſhing and holy doctrines of the goſpel. We here ſee the only ſource of oppoſition to the doctrines of divine decrees, election, ſovereignty, and diſtinguiſhing grace.—Theſe are doctrines revealed and clearly taught, in the word of God. As ſuch they belong to men. Were men's hearts right with God,—were theſe filled with that diſintereſted and holy love, which is the fulfilling of the law, ſuch doctrines would be their rejoicing and hope. Did men love God with all the heart and repoſe anſwerable confidence in the perfect wiſdom and holineſs of his government, they could find no objection to his having foreordained whatſoever cometh to paſs; or to *his working all things after the counſel of his own will.* They would, in like manner, acknowledge his right of doing what he will with his own, and be pleaſed, that he ſhould *have mercy on whom he will have mercy.* Knowing that all might otherwiſe be loſt, the coming and work of Chriſt notwithſtanding, they would be glad, with exceeding joy, that God had, from the beginning, choſen ſome of mankind to ſalvation, through the ſanctification of the Spirit and belief of the truth;—that theſe ſhould in due time be called, with an holy calling, and be to the praiſe of the glory of his grace. In the diſlike, which is manifeſted to theſe doctrines, we may ſee and know men's oppoſition of heart to the true character of JEHOVAH, any profeſſions of the contrary notwithſtanding.

We further ſee, in the light of this ſubject, the fearful danger men are in of making lies their refuge, and thence being deceived, to their utter deſtruction. So long as they make ſhift to quiet their minds, with miſapprehenſions of the attributes and deſigns of God, they will never embrace the truth, as it is in Jeſus. This they will never do, nor feel the need of doing, till made acquainted with the exiſting controverſy between God and them. Hence, how important to be thoroughly convinced of the truth! The goſpel reconciliation will otherwiſe be fooliſhneſs to them, and thence be deſpiſed and neglected. As a proper and neceſſary mean of convincing men of the truth, of what vaſt importance, to exhibit the attributes and government of the bleſſed Jehovah, by the light of his word, and with theſe the glorious and diſtinguiſhing doctrines of his grace! Theſe are often made the wiſdom and power of God, to the ſalvation of ſouls. Though they fail of this effect on multitudes, every mouth will be ſtopped, the impenitent have no

cloak for their ſins, and God be glorified in their juſt puniſhment.

Hence finally, how vaſt the duty and importance of reconciliation to God! Without this, there can be no peace nor ſalvation to the wicked. Without this, they could not enjoy a moment's happineſs, though God ſhould admit them to dwell, eternally, in the preſence of his glory! Continuing their controverſy with him, they muſt ere long ſuffer the dire execution of the ſentence, which is written for their admonition, *But thoſe mine enemies, who would not that I ſhould reign over them, bring hither and ſlay them before me.*

TROPHIMUS.

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*The uſes, deſigns and inſtructions of the book of Revelation.*

MANY people conſider the book of Revelation ſo myſterious and intricate, that they expect they can obtain very little, if any uſeful inſtruction from it. All appears quite unintelligible, except that which is written in the beginning, to the ſeven churches of Aſia: They find no uſe for the reſt. Yet all, who acknowledge the divine authenticity of the holy ſcriptures, muſt admit, that this book was given us by God; and certainly, no part of it was given us in vain. We can by proper application, obtain that inſtruction from it, which the moſt High intended to furniſh. We ought not therefore to lay it aſide as uſeleſs, —as a book from which we can obtain no valuable inſtruction, eſpecially as in the book itſelf, we are called upon to attend to it, and are aſſured that he is bleſſed, who readeth and heareth and keepeth the prophecies of this book.

This book contains by way of prophecy, a general account of the world from the time in which it was written, to the final judgment: yet the prophecies are deſignedly wrapped up in figurative language, and are ſo general, that it is evident it never was intended to afford mankind a knowledge of future events in detail, or enable us to foreknow what is to be the event of wars, or the fate of particular nations, what hereſies will prevail, or in what ages and nations they will ſpread, and perhaps it does not furniſh us with ſufficient information to decide the preciſe time, when the more remarkable events, which are foretold, ſhall be accompliſhed. Mankind have a ſtrong propenſity to pry into future events; this appears by the idle attention which they have paid to aſtrology, omens, and familiar ſpirits in former ages, and to gypſies, noiſes, dreams and unfortunate days, at the preſent. And it is poſſible that many people, when they read this holy book, conſult it with a view to learn the fortune of nations, and the particular time when particular events will take place. Many have undertaken by their interpretations of this book, to tell the fortune of the world, have given their predictions with much aſſurance, and found themſelves diſappointed. Others having ſearched it for the ſame purpoſe, have been convinced that it would not anſwer their deſign, and have therefore raſhly concluded that it was of little uſe. This is probably the true reaſon why ſo many neglect the ſtudy of this book, as if no advantage could be derived from it. But is this a juſt concluſion? Is it true, that becauſe we cannot foretel future events by it in particular detail, that it is of no uſe? Or becauſe we cannot un-

derſtand every thing before its accompliſhment, which is ſignified by its repreſentations, does it follow that nothing can be known, and that it is unprofitable? By no means.

One deſign of this book is to give a repreſentation of the character and employment of Chriſt, ſince his reſurrection and aſcenſion to glory. In the writings of Matthew, and the other evangeliſts, we have the hiſtory of Chriſt in his ſtate of humiliation, when he appeared in the form of a ſervant, deſpiſed, derided and put to an ignominious death. Though his divinity is there brought into view, yet his human nature, conſiſting of an human ſoul, and an human body, in low circumſtances, make the ſtrongeſt impreſſions on our minds. His divine nature was not capable of ſorrow, but his reaſonable or human ſoul is there repreſented, as acquainted with grief, ſo that he ſaid to his friends, My ſoul is exceeding ſorrowful, even unto death. But it was important that the church ſhould have ſome juſt repreſentations of him, in his preſent exaltation, when his human ſoul and body are glorified, his divine perfections more clearly exhibited, and his whole perſon ſeated on the throne of God, at the right hand of the Father. This is given in the Revelation. In this book he is brought into view, decked with excellent majeſty and glory, ſiting on the throne of the univerſe, ſurrounded with an innumerable company of adoring intelligences, all triumphing in his perfections, and awaiting his commands. Thus he appears infinitely more exalted, than when he dwelt in a mortal body. Here we ſee him preſiding in heaven, with all power in heaven and on earth given into his hands,—in the exerciſe of an almighty providence over friends and enemies in this world, directing all the ſucceſſive ſcenes and events of it down to the final conſummation of all things. In the writings of the evangeliſts, he appeared weak and low, but in the Revelation, he appears in power and greatneſs, as being God in very deed. In the former, we have the goſpel of Chriſt in his humiliation; the latter may be called the goſpel of Chriſt in his glory. This revelations is neceſſary to impreſs our minds with a ſuitable reverence of his majeſty, and a juſt ſenſe of his infinite condeſcenſion, when he gave himſelf a ſacrifice for our ſins; and is therefore of great uſe to his people.

The Revelation is alſo evidently deſigned to fix on our minds a full ſenſe of the divine providence and agency, reſpecting all events. Theſe are repreſented in the moſt ſtriking manner, through the whole book. All the bleſſings, and proſperous days of the world, are repreſented as coming immediately from the hands of God our Saviour, and all the vials of his wrath are poured out upon it at his command, and by the miniſtry of his angels.—In the firſt great period of theſe prophecies, ſeven ſeals are opened by Chriſt himſelf, that all the events which take place under them may be ſeen to be effected by his overruling providence.—In the next great period, Chriſt is repreſented as ſending forth ſeven angels, ſounding their ſeven trumpets, intimating that all the events of this period are the effects of his government.—After this, ſeven angels come forth from Chriſt, with ſeven vials, contain-

ing the ſeven laſt plagues, in which is filled up the wrath of God, that his agency may appear, in theſe diſpenſations of vengeance.—In the fourth great period, a mighty angel deſcends from heaven, and binds Satan a thouſand years, and a long ſeaſon of peace, purity and proſperity takes place, and earth very much reſembles heaven. This alſo is the work of providence, in which the agency of Chriſt is very manifeſt.—After this Chriſt will ſuffer Satan to be looſed a little while, and ſo things will be prepared for our Lord, at the concluſion of the whole, to come to judgment, deſtroy the very frame of the world, condemn his enemies, and receive his ſaints into his kingdom and glory.—We have, in many parts of the holy ſcriptures, declarations of a divine providence in the events which are brought about in our world; but we have no where, in all reſpects, ſuch ſtriking repreſentations of the direct agency of God, in all the affairs of the world, as in theſe prophecies. This is indeed the matter of the whole book. This is an uſeful and important leſſon of inſtruction; and here Chriſt is repreſented as a ſovereign, diſpenſing his dealings of providence as he pleaſes. He is the potter, and men the clay.

Another important truth, which the Revelation is deſigned to impreſs on the minds of men, is the great love of Chriſt to his church. When he was in his ſtate of humiliation, he manifeſted the tendereſt affection for his people; and this book ſhows, that it is not at all diminiſhed ſince he is ſo highly exalted. This is evident by the proviſion he makes for his followers, under the perſecutions that they endure, and by the bleſſedneſs which he engages to ſuch as are martyrs in his cauſe. None of the vials of his wrath are poured out upon them; but all upon their enemies, and in their favor. And in the iſſue, every thing appears to have been ordered with reference to their everlaſting good.

It is alſo one deſign of this book, to exhibit the meekneſs, faith, patience, perſeverance and general character of the ſaints. Theſe are illuſtrated by the trials and temptations which they were to endure, and their conduct under them. Perhaps theſe graces of the real Chriſtian are no where in the bible ſet forth, in a more ſtriking manner, or in a way better calculated to teach us our duty, and afford us an advantage for ſelf-examination, whether or not we have the Chriſtian ſpirit.

The deſperate depravity of the human heart, in its natural ſtate, is alſo ſet forth in a ſtriking way in this book. This is taught us by repreſentations of the oppoſition made both by Pagans and Antichriſt, and at laſt by Gog and Magog, againſt God and his church; and by their impenitence and blaſphemies, under the warnings given, and the calamities brought upon them. This is ſtated, as being very univerſal, and ſuch as nothing but the power of God can reduce. This is certainly a truth very important to be eſtabliſhed in the conſciences of men.

The Revelation is alſo evidently deſigned as a warning to the wicked. No part of the word of God ſets forth his wrath againſt the impenitent, and the certainty of their final deſtruction, more forcibly than this. The whole book repreſents them as accurſed of God, and the denunciations of his

anger againſt them are delivered in determinate language, fitted to faſten upon their minds the neceſſity of being reconciled to God, that they may eſcape the great day of his wrath. It is difficult to conceive, how any thing could be written more forcibly to diſcourage iniquity, and to urge ſinners to fly to Chriſt, and eſcape from the wrath to come, than what we here find. They are ſhown how all their oppoſition to the government of God, and their devices againſt the being and proſperity of his church, ſhall be totally defeated, and only ſerve in the iſſue, to add to the triumph and proſperity of the cauſe and people of God, and ſink themſelves into utter perdition.

This book is alſo full of ſupport, conſolation and encouragement to the ſaints, and brings the beſt motives to incite them to hope, patience and fidelity in the ſervice of God. Many parts of it are particularly deſigned to comfort the church, under the long ſtate of trial and depreſſion which is foretold. The ſaints are reminded, that all events are in the hands of their Lord, that he has promiſed them the victory, and that even in this world, the church ſhall enjoy his protection, and the proſperity of the millennial ſtate; and ſhall hereafter be received into his preſence, and ſee the everlaſting proſperity of Chriſt and his people, when all their enemies ſhall be receiving the rewards of their ungodlineſs. The motives which this book furniſhes to holineſs, render it a precious and profitable portion of holy writ. Further:

The book of the Revelation is of uſe to confirm our belief in the whole word of God. It continually gives increaſing evidence of it from age to age, by the accompliſhment of its prophecies. Many of theſe have been already accompliſhed. The church has been perſecuted, and yet preſerved,—the heathen Roman empire overturned,—Antichriſt has ariſen, and is far advanced on the decline. The ſtate of the church, and of the world, has exactly anſwered the repreſentations given in the Revelation. The accompliſhment of the prophecies has explained them. The evidence ariſing from this, ſerves to confirm the directions, promiſes, threatnings and other inſtructions of the whole bible, and increaſes their force and influence. This book therefore is worthy of ſerious attention, as it bears an increaſing teſtimony to the truth and importance of Chriſtianity.

In addition to the uſes of this book, which have been mentioned, we may notice the warnings of Chriſt to his churches, in the three firſt chapters,—the evidence it gives, that in this life we are in a ſtate of probation, and that a day of general judgment is drawing near, when the univerſe ſhall be aſſembled, and men ſhall be judged, and rewarded, according to their deeds done here in the body. It aſſures us that the concerns which are going on in our world, on account of their amazing importance, engage the attention and exertions of heaven and hell. All theſe conſiderations are ſerious motives, to perſuade us to attend to the things which belong to our peace, before they are hid from our eyes.

It ought by no means to be ſuppoſed that the Revelation has no other uſes, but thoſe which have now been mentioned; for in reality, there is ſcarce a doctrine taught in the ſcriptures, a command given in the new teſ-

tament, or a motive urged to enforce our duty, but what is one way or other illuſtrated, confirmed and impreſſed upon us, with diſtinguiſhed advantage, in this ſacred book. Therefore however myſterious and unintelligible it may be in ſome things, eſpecially when conſulted with a view to explore future events, yet reſpecting the uſes and inſtructions now noticed, it is as plain, and as well adapted to the loweſt capacities, as any part of the holy ſcriptures.

Finally: If we would read this book to advantage, we muſt not be too anxious to underſtand thoſe things which are not revealed in it,—which infinite wiſdom did not intend we ſhould know, before their accompliſhment. Some general views of future events God intended we ſhould learn, particularly that the church ſhould be for a long time perſecuted and depreſſed,—that great judgments ſhould be poured out on the earth,—that Satan ſhould be bound,—the knowledge of the Lord cover the earth,—wickedneſs again take place,—and finally that Chriſt ſhould come to judgment. So much knowledge of futurity is uſeful, and ſo much is very plain before its accompliſhment. But there are things myſteriouſly predicted, not to gratify our curioſity, but that their accompliſhment may be an increaſing evidence to the holy ſcriptures.

Let us then ſearch this book, for profit; and it eſpecially concerns us not to be ſo eager to underſtand what the author did not deſign to reveal, as to overlook and diſregard the rich inſtructions which are plainly taught, and which it is evidently the will of Chriſt that we ſhould principally regard.—When it is the leading object of people to pry into myſteries, and develope the ſecret deſigns of the moſt High, they are ready to diſregard every thing plain, however excellent and important, as ſomething vulgar, and below their aim, their imagination becomes heated, their fancy is ſet at work, and there have been many ſad examples of the moſt miſchievous effects; men have run mad in this way of ſtudying the prophecies. But if we will diligently read them, that our hearts may be ſolemnly impreſſed with the plain truths, ſerious warnings, and other uſeful things which they afford, we ſhall find abundant matter for Chriſtian edification and comfort. G.

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*The labor of perſons, divinely enlightened, illuſtrated, and the ſubject applied to the conſcience, in four letters, from* VIATOR *to* CHRISTIANUS.

## LETTER I.

DEAR CHRISTIAN FRIEND,

AS we profeſs to be Chriſtians, it eſpecially becomes us to fill up our time in the moſt uſeful manner, and to give, or to receive inſtruction, as opportunity may preſent.

You will not think me too aſſuming, as I have paſſed the middle period of life, and have travelled conſiderably, to point out ſome of the failings of the profeſſors of religion at this day, and to remind you, with myſelf, of our covenant vows—that it is our duty, and will be for our higheſt intereſt, often to reflect upon the mutability of this preſent world, and of the vaſt importance of the one to which we are haſtening—to reflect upon our obligation, perſeveringly to "run the race ſet before us," and to make it our

conſtant buſineſs to pleaſe the divine Redeemer.

The great apoſtle to the Gentiles, addreſſed his Chriſtian friends at Corinth, in the following words. 2 Corinthians v. 8, 9. *We are confident, I ſay and willing rather to be abſent from the body to be preſent with the Lord. Wherefore we labor that whether preſent or abſent we may be accepted of him.*"

Theſe words evidently reſpected the apoſtles primarily, concerning whom it is ſaid in the preceding chapter, "God who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt." But they no doubt ſecondarily reſpect all perſons, who are actually renewed by the Holy Ghoſt in every age of the world—all perſons who are actually, "created in Chriſt Jeſus unto good works," whether they be Jews or Gentiles, public miniſters or private Chriſtians.

Notwithſtanding the attachment in all men, naturally, to this world, and their great inattention to every thing of a ſerious nature, thoſe perſons into whoſe hearts, "God hath ſhined," are often "willing to be abſent from the body to be preſent with the Lord:" and ſo far as they are ſanctified, they "labor whether preſent or abſent to be accepted of him."

Perſons divinely illuminated, into whoſe hearts "God hath ſhined," to ſhow his glory "in the face of Jeſus Chriſt," have a new nature; ſo far therefore as they act under its influence, or act in character as Chriſtians, they endeavor to meet the approbation of him, who hath graciouſly quickened them, and accepted their perſons in Chriſt; and given them the "ſpirit of adoption." So far as this ſpirit prevails in them, they realize that they, "are bought with a price,", and feel diſpoſed to pleaſe him, "who hath ſo loved the world that he gave his only begotten ſon that whoſoever believeth in him ſhould not periſh, but have everlaſting life." They are equally diſpoſed to pleaſe him, "who was wounded for their tranſgreſſions, and bruiſed for their iniquities." They "are indeed dead unto ſin, but alive unto God through Jeſus Chriſt." Their language is like that of the ſweet ſinger of Iſrael, "I delight to do thy will O my God; yea thy law is in my heart."

As the affectionate wife, with reſpect to her perſon, and the management of all her concerns, ſeeks to pleaſe her huſband, whether ſhe is in, or out of his preſence, ſo perſons enlightened into the truth, and allied to Chriſt, who is "the chiefeſt among ten thouſaid and altogether lovely," much more, "labor whether preſent or abſent to be accepted of him." They labor to pleaſe him, not merely in ſome tranſient warmth of affection, or upon ſome public occaſion, but uniformly, and even in the moſt retired ſituation. Moſt ſincerely they adopt the following prayer, made by the man after God's own heart, "Search me, O God, and know my heart: try me, and know my thoughts. And ſee if there be any wicked way in me, and lead me in the way everlaſting."

I am far from ſuppoſing, that thoſe enlightened from above, are perfect in the love of God and man; but imagine nevertheleſs, that it is the governing deſire of their hearts to love and ſerve the Lord—that they are diſpoſed to watch—*pray—fight the good fight of faith—to lay hold upon eternal life*

—*to go on unto perfection.* Each one in the language of Paul ſays, "I count not myſelf to have apprehended; but this one thing I do, forgetting thoſe things which are behind, I preſs toward the mark of the prize of the high calling of God in Chriſt Jeſus."

I am, dear Chriſtian Friend, yours in Chriſt.

VIATOR.

*(To be continued.)*

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*Reflections on God's feeding his ancient church with Manna.*

IT is well known, to all, who have any acquaintance with ſacred hiſtory, that the children of Iſrael, after they came out of the land of Egypt, where they had endured moſt cruel ſervitude, were made to journey forty years through a wilderneſs. This journey, with all their wanderings and all the difficulties, dangers, and loſſes they met with, was of divine appointment, and neceſſary to prepare that people to enter the promiſed land. The holy ſovereign of the univerſe was now *humbling* and *proving* them.—Among the methods which God took to humble Iſrael, Moſes particularly ſpeaks of his feeding them with manna. Deut. viii. 16. *Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end.*

This manna was miraculous bread, rained down from heaven. It was to be found every day in the week, excepting the ſabbath. No man was able to make the leaſt gain of it, by gathering large quantities; for if they left the gatherings of one day over night, by the next morning it would contain worms, and become entirely unfit for uſe. On the ſixth day, however, they might gather double the quantity which they did on other days, for ſuch was the wonderful providence of God, that this bread from heaven, if laid up with reference to the ſabbath, would retain all its ſweetneſs and deliciouſneſs unhurt. Tho' ſo difficult to be kept, in ordinary caſes, even over one night, yet Moſes, by divine command, laid up a pot of this manna, that ſucceeding generations might ſee with what bread God fed the children of Iſrael in the wilderneſs; and this was preſerved hundreds of years. For the ſpace of forty years, God ceaſed not to ſend a ſupply of this food for the whole congregation. Thus wonderfully did the Moſt High diſtinguiſh the children of Iſrael from all other nations, by the manner of their being ſupported. It was far from being ſo with their fathers. Abraham, Iſaac and Jacob, from whom they deſcended, were huſbandmen, and cultivators of the earth. God did not provide for them miraculouſly; but they ſupported themſelves, and their numerous families, by the ſweat of the brow. Therefore Moſes ſaid to them—*God fed thee in the wilderneſs with manna, which thy fathers knew not.* Such a thing had never been known or heard of, before it was done for them.

Should we not ſuppoſe, at firſt view, that to be thus miraculouſly ſupported, day after day, and year after year, would be viewed by them as a great and diſtinguiſhing honor, and that they were rather in danger of being *proud* of it? Should we not ſuppoſe it would be gratifying to the feelings even of the *natural heart* to be as certain as the children of Iſrael were of daily food, and to obtain it with ſo much eaſe,

and at ſo little expenſe? They had no occaſion to endure the fatigues of the ſeed-time and harveſt, nor had they any anxiety, leſt their proſpects ſhould be cut ſhort, by untimely froſts, or blaſts. Yet Moſes expreſsly ſays, God fed them in this way that they might be *humbled* and *proved*. How can we view this as a method made uſe of by God, to *humble* them?

This queſtion will not be difficult to ſolve, if we keep in mind the natural feelings of the human heart. All mankind, in a ſtate of nature, aſpire after riches and worldly greatneſs. The natural heart has no deſire of laying up a treaſure any where but in this world. The idea of accumulating property, of increaſing worldly ſubſtance, is, with moſt men, a darling one. With a view to perſonal diſtinction, and ſelf-exaltation, each one is ambitious to collect and poſſeſs more of this world than his neighbor. To obtain this end, ſome are planning one way, and ſome another, and they are continually taking advantage of the failures and defects of each other's plans. That there is this thirſting for property among mankind is very manifeſt. It is a characteriſtic of the depraved heart. Do we not already ſee, therefore, that God's feeding the children of Iſrael with manna was wiſely fitted to *humble* them? He fed them faithfully and deliciouſly, but he effectually ſhut the door againſt their amaſſing property and growing rich. They had food in plenty from day to day, but they could not hoard up a ſingle grain of the manna; for it would not keep. In this diſpenſation of his providence, God combatted all their notions of greatneſs and grandeur. They all were well provided for, but not one of them was rich, nor was there any way for one to get above another. So eager was their deſire to make gain of the manna, that they, at firſt, broke over the divine command and began to hoard up, but what they gathered ſoon became nauſeous to them. Thus was their ambition checked, and thus were their proud hearts mortified. Their fathers Abraham, Iſaac and Jacob were men of large poſſeſſions, had many ſervants, and while they lived, they were continually adding to their wealth, and were accounted great and honorable in the earth. The ſame things were coveted by *them*, but they found themſelves reſtricted by being fed with manna. We may eaſily ſee, therefore, that this diſpenſation of God, though in reality a great bleſſing and honor to his people, was pointed directly againſt their proud and ſelfiſh hearts.

To the hearts of the unſanctified, the thought of dependence is painful. They wiſh to have every thing, on which their happineſs depends, in their own hands, and at their own diſpoſal. This being the natural feeling of the human heart, how wiſely ſuited to humble Iſrael was God's appointment in feeding them with manna? Nothing could be more ſo. While he manifeſted the greateſt care and tenderneſs for them, he croſſed all the feelings of their proud and aſpiring hearts; for they were kept in a ſtate of abſolute dependence from day to day. On the return of each night, they gave their eyes to ſleep without having a morſel of bread, or any thing with which it might be made, in their dwellings. Their whole dependence was on the mere bounty and promiſe of God,

They lived as it is ſometimes expreſſed, from hand to mouth. It was ſomething like taking all the poſſeſſions of a rich man from his hands, and giving him his ſtated meals, without ſuffering him to have any thing which he might call his own.

An intereſting application of theſe thoughts may be made to the Chriſtian life. This manna was typical of the Lord Jeſus Chriſt, who is the bread of eternal life, as appears from John vi. 48—51. "*I am that bread of life. Your fathers did eat manna in the wilderneſs, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: If any man eat of this bread, he ſhall live forever: and the bread that I will give is my fleſh, which I will give for the life of the world.* In Rev. ii. 17. it is ſaid—*To him that overcometh will I give to eat of the hidden manna.* God's children are as dependent for ſpiritual food, as the Iſraelites were for their manna. As well may we ſuppoſe that our bodies can ſubſiſt without food, as that the renewed ſoul can live without partaking of the heavenly manna, without ſome ſpiritual refreſhing from Jeſus Chriſt. Muſt Chriſtians, then, feed upon the bread which came down from heaven, the hidden manna? How do they get ſupplied? In the ſame way that the Iſraelites did with their daily food. God does not ſet them up with a ſtock or ſufficiency at once. This is very far from being the caſe. He keeps them quite poor and empty in themſelves, and ſupplies them from one minute to another, according as he ſees they need. In this way his own glory is moſt diſplayed, and their ſafety beſt ſecured. The whole dependence of Chriſtians for that ſpiritual food, which they need, is on the mere *mercy* and *promiſe* of God, juſt as it was with the children of Iſrael, in regard to their food for each ſucceeding day. They ate all the food they had every day, and lay down at night, without having the leaſt help in themſelves. They were poor and perfectly deſtitute. If God had not interpoſed for them every day, they muſt inevitably have periſhed. It is juſt ſo with Chriſtians in regard to ſpiritual things. They are in a ſtate of abſolute dependence from one day, and from one minute to another. They have no grace which they keep in ſtore, and to which they can repair for ſupport under heavy and unexpected trials, or to enjoy ſpecial privileges. How they ſhall feel under ſome great trial which they have in proſpect, or when they may come to ſpecial ordinances, they know not, becauſe in themſelves they find no help nor ſtrength. The prophet Hoſea ſpeaks of the *Lord's raining righteouſneſs upon his people;* and theſe thoughts ſhow us how we are to underſtand him. As the manna was rained down from heaven, ſo righteouſneſs is rained from heaven on the children of God. For that peace of conſcience, that joy in the Holy Ghoſt, that increaſe of grace and perſeverance therein, which are ſo neceſſary to the Chriſtian character, they are dependent from one moment to another. All holy exerciſes, ſuch as ſubmiſſion and quietneſs under trials, faith in divine promiſes, longings of ſoul after God, and benevolence toward men, are from heaven, and are fruits of the Holy Spirit. Chriſtians have God's promiſe that they ſhall be ſupported, and this is their whole ſecurity.

It becomes them therefore, to ſay as the apoſtle Paul did, *By the grace of God we are what we are.* H.

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*A Narrative of a revival of religion in Middlebury, a pariſh of Waterbury, in the years* 1799 *and* 1800, *communicated to the Editors by the Rev. Ira Hart, paſtor of the church in ſaid place.*

GENTLEMEN,

HAVING read with much pleaſure and profit, the accounts in your very uſeful Magazine, of the late wonderful work of God in this and the adjacent ſtates; I feel encouraged to ſend you a narrative of what the ſame *beneficent* and *merciful being* has done for us in this place. Altho the number of the converted or convinced here is not ſo great as in ſome other places of which you have publiſhed an account; yet enough has been done to awaken many ſlumbering Chriſtians to more exalted and pure devotion, and to excite praiſes to Zion's king from many who were *ſpiritually dead.* It is animating indeed, to hear the former *worldling*, ſpeak affectionately and feelingly of the goſpel of Jeſus Chriſt; the *oppoſer* commending the doctrines of grace; and to ſee the once gay and volatile youth take each other by the hand, ſaying "come and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and He will teach us of his ways, and we will walk in his paths.* The Lord will build up Jeruſalem let us be glad and rejoice.

This ſociety is but lately formed, and I am the firſt ſettled miniſter. I am informed that ſome years ſince, there was a ſmall revival of religion, and ſeveral perſons added to the church. At the time of my ſettlement, while every thing elſe appeared favorable, the ſpirit and power of vital piety ſeemed almoſt gone. There was a commendable and general punctuality in attending public worſhip on the ſabbath; but not that animation, that fixed, engaged attention and ſolemnity, which characterize thoſe who tread the courts of the Lord to be fed with the *bread of life* and the *waters of life.* We had a number of praying families, but alas too many, in which the morning and evening ſacrifice was not offered to God, and no ſupplication made by parents, for the gracious preſence of the Redeemer with themſelves and their children.

Several caſes of diſcipline exiſted in the church, which required the tendereſt management and lay upon the brethren as a heavy burden. All ſaw and acknowledged the evil and longed to have it removed, but in the general inactivity and diſcouragement, and owing perhaps in ſome degree to the want of a ſettled miniſter nothing effectual had been done. The church appeared timid, and ſome of the enemies of the croſs exulted and caſt reproach. It will appear however, that our ſinful fears were not realized; and that Chriſt, the great head of the church, cauſed the ſweet influences of his grace to break forth from this very quarter, whence we expected trouble and danger, on which we grounded our fears of diſunion, and which appeared at the time to hang over us as a portentous cloud.

Returning home from ſome places where there was a revival, my mind became impreſſed with the idea, that nothing ſo effectually

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* Iſaiah ii. 3.

kept off the divine bleſſing from us as our neglect of thoſe caſes of diſcipline. The church were urged to proceed immediately, and being ſoon convinced that reformation muſt begin at the houſe of God, entered into the affair with ſpirit. I ſoon found that individuals had for ſome time paſt been wreſtling with God in prayer, and had a ſtrong hope that what they heard from other places, would be ſoon realized here. This helped to encourage them and others to proceed againſt an offending brother without delay. In July, a complaint was regularly exhibited, and a day for the trial appointed. A circumſtance now took place which ſhewed that the Lord was on our ſide. Though the accuſed, a man aged about 80, appeared for ſome time not to regard the ſummons of the church, and tho' pains were taken to ſuppreſs the evidence; yet ſuch was the power of God, that he found no peace, 'till his heart melted, and he appeared and plead guilty to the complaint. His venerable appearance, his apparent deep-felt penitence and humility, rendered the ſcene peculiarly affecting to the church and to his own family. On his confeſſion, which was public, he was reſtored to our charity and communion. It was indeed a ſolemn tranſaction, and ſeemed to intereſt the whole audience and to make an impreſſion highly favorable to religion.

Soon after, returning from a neighboring ſociety, I called at his houſe. I perceived a ſtranger preſent and a conſiderable alteration in the countenances of the family; but whether there was any thing ſpecial, or whether their feelings were unfavorably excited, on account of my conduct in the late affair of diſcipline, I knew not. Judge then my agreeable ſurpriſe when ſoon called upon by the mother in tears to anſwer to her daughter and the ſtranger the great queſtion, "what ſhall we do to be ſaved?" To this unexpected queſtion I gave the ſcripture anſwer, and ſoon found they were indeed pricked in their hearts. And here, the late awakening with which a merciful and ſovereign God hath viſited us, may be properly ſaid to begin. It was ſoon found that other members of the ſame family were in a ſimilar ſtate of conviction. This interpoſition of God was too ſtriking to paſs unnoticed—It manifeſted to the church, and to all, that the way of duty is the way of ſafety, and the way in which divine bleſſings are uſually diſpenſed. It ſerved to arouſe the friends of Zion. They awoke from diſcouragement and declenſion; and their hearts and mouths began to open on the ſubject of religion. It was judged proper, though in the moſt buſy ſeaſon of the year, immediately to appoint occaſional lectures. Theſe were firſt preached at private houſes, but the number of hearers ſoon made it neceſſary to attend in the meeting houſe. Theſe lectures were ſeveral of them preached by neighboring miniſters, to whom we are greatly indebted for their kind inſtructions and labors of love. New caſes of conviction ſoon occurred in different parts of the ſociety; the ſtill ſmall voice of God, here and there ſpake to ſundry careleſs and ſecure ſinners, cauſing great diſtreſs of mind and a moſt anxious enquiry after the way of eſcape from the wrath to come. Our lectures were ſeriouſly and ſolemnly attended; the ſabbath was a ſolemn day; in private companies, and in the corners of the ſtreets reli-

gion was the theme of converſation. Profeſſing Chriſtians confeſſed with tears their ſhort comings, in duty and the wound the bleſſed Redeemer had here received in the houſe of his friends. They looked back with grief and wonder upon themſelves and melted with contrition before God.—The aged and the young were agreed in ſaying, "It was never ſo ſeen in our Iſrael." The call for religious inſtruction was now ſo great that it became neceſſary beſides the lectures to eſtabliſh conferences, which were attended by numbers with great ſerioufneſs and profit.

As ſeveral of the firſt caſes of conviction were among the youth, a ſerious oppoſition was on the eve of commencing among ſome of the young people, who objected to the religious attention of their companions as calculated to deſtroy their amuſements. On theſe they were bent: take theſe away, they could almoſt ſay with Micah, "Ye have taken away my Gods, and what have I more?" A merciful God interpoſed and taught them that the work was his own. They wiſely and prudently deſiſted, that they might not be found fighting againſt God. One young man, on the appearance of religious concern among the youth, began profanely to ridicule thoſe who were under diſtreſs of mind. In the midſt of his career, he attended public worſhip on the ſabbath, and as he entered the gallery, God met and pierced him with a ſharp arrow of conviction. He ſtumbled to a ſeat, and amid the horrors of a guilty, awakened conſcience, ſat trembling in view of truth and the awful iniquity of his heart; and ſoon after teſtified to the excellency of that Saviour and that religion which he before deſpiſed. This providence was I believe generally received by the youth as an admonition from heaven. They gave up their vain amuſements, crouded to conferences and lectures, and a goodly number of them have, as we charitably hope, been brought from darkneſs to light. It was indeed a glorious ſeaſon; a ſeaſon which will long be remembered by many precious ſouls, as the time of their eſpouſals to Chriſt.

At the cloſe of the year, I found the number of perſons ſeriouſly impreſſed to be about 70—14 of this number belonged to the Epiſcopal ſociety, but as they had not conſtant preaching in their own church, they generally attended with us. Some had already obtained a hope of cordial reconciliation to God through Jeſus Chriſt, but many others refuſed to ſubmit themſelves to Chriſt on the terms of the goſpel. To the number above mentioned who appeared to be under great diſtreſs of mind, may probably be added many others who were more or leſs alarmed, as there was an almoſt general appearance of ſerioufneſs and alarm throughout the ſociety.

Conſidering the importance of a right judgment of ourſelves, in the view of divine truth, and the extreme danger of thoſe who ſettle down on a falſe profeſſion, I judged it proper, not to encourage thoſe who had obtained hopes, to a ſudden union with the church. The duty of ſelf-examination, and a faithful compariſon of their views and exerciſes with the truths of God's word were ſtrongly urged, that they might not come to the goſpel feaſt without a "wedding garment," or conformity of heart to Chriſt. No addition to the church from among them took

place until the ſummer of 1800, when at different times 35 were received, 6 have been ſince admitted making in the whole 41. Of theſe a few had entertained a previous hope, and receiving freſh anointing from the Lord during this revival, were emboldened to appear openly for Chriſt. A conſiderable number remain, of whom we cannot forbear to think favorably, and to hope that they have paſſed from death to life. Speaking to one of them on the duty of a acknowledging what Chriſt had done for her ſoul, ſhe replied, "I acknowledge the duty, but I am afraid I have not experienced true religion. It is a great thing to profeſs religion. I am afraid I do not act for the glory of God. I am unprepared and durſt not come." On being told that thoſe who had come forward ſpoke the ſame language, and expreſſed the ſame fears, ſhe replied, "I hope and truſt they are prepared, but I am afraid my wicked heart has not like theirs been bowed to the will of Chriſt." Remarking to her further that as it was a *great thing* to profeſs religion, it muſt be a *great thing* to make no profeſſion, ſhe replied, "I have no excuſe but what condemns me. I ſit and ſee the church, communion days, and think my heart is with them. I often weep and long and reſolve to be ſoon with them, if I may; but what am I? I am not worthy to be there. Chriſt expects there to find his friends, and I am afraid I have not yet truly received him on his own terms." We indulge a pleaſing hope that a number more will be added to our Zion.

The awakening has embraced perſons of almoſt all ages from 15 to 65. Of thoſe united with the church 17 were young people, 6 males and 11 females. Of the whole number 41, 24 were females and 17 males. Excepting the 17 young perſons, the remainder were moſtly young heads of families. This gives a hopeful proſpect that the riſing generation will more extenſively enjoy the great bleſſings of family prayer and religious inſtruction. Theſe bleſſings it is hoped will be more highly valued than they have been, for the greater part of the convictions and hopeful converſions among us, have exiſted in families of prayer, and where one or both of the parents were profeſſing Chriſtians. The ſovereignty of God has been eminently diſplayed in this revival. Not thoſe whom we expected, but thoſe whom God pleaſed, were called to repentance. One is taken and another left. Great exertions and pains were beſtowed on ſome who yet remain unconcerned; while upon another, a tranſient remark, or the occaſional quotation of a text of ſcripture, in the hands of God, became effectual to conviction and ſalvation.

From what God has done for us, it is thought, all churches may learn the importance and ſafety of faithfully maintaining the diſcipline which Chriſt has eſtabliſhed, for the recovery of his erring children. If the diſcipline of the church is conducted with the prudence, vigilance and brotherly love which the caſe requires, the bleſſing of God may be confidently expected.

It gives me unſpeakable pleaſure to mention the general good conduct of thoſe, particularly the youths, who have made a public profeſſion of religion. "By their fruits ye ſhall know them," is the maxim of Chriſt, and it is hoped they will continue by exemplary lives to manifeſt to the world that

they have been with Jeſus, have imbibed his ſpirit, and are like him devoted to honor and glorify their father who is in heaven. In a world like this we cannot indulge the hope that there are no tares among the wheat; yet, at preſent, appearances are favorable.

The effect of the awakening on the morals of the ſociety was happy. It appeared to make children more dutiful to their parents, and reſpectful and kind to others and to one another. There was an uncommon appearance of friendſhip among thoſe who were enquiring what they ſhould do to be ſaved. They appeared to harmonize in ſentiment, and by means of converſation and correſpondence, have already acquired more religious knowledge than they would probably have done in the whole compaſs of their lives, had they continued in ſtupidity. The joy experienced by Chriſtian parents, whoſe children were the ſubjects of conviction, was indeſcribable. Many declared, they never enjoyed ſuch ſatisfaction in their children before. That now they were fond of home, of their bibles, of religious converſation, and of the domeſtic fire-ſide: That their children were not deſirous of vain, gay company or of being abſent at late hours, but choſe rather to be in their cloſets, on their knees, ſeeking an intereſt in the mercy of God thro Jeſus Chriſt. To uſe their own familiar expreſſion, they could go to bed and know where their dear children were.

The revival has entirely removed one objection often made, that an awakening is injurious to the temporal buſineſs and property of thoſe under diſtreſs of mind. The revival here began in the moſt buſy ſeaſon of the year. Lectures and conferences were frequently and numerouſly attended, yet the temporal buſineſs of the people was well done, and in good time. May I not be indulged the remark that true religion, inſtead of leading to idleneſs and diſſipation, ever leads people to be diligent in buſineſs, fervent in ſpirit, ſerving the Lord.

It was common for thoſe under ſerious impreſſions to experience much oppoſition to the doctrines of grace, particularly the juſtice of God in the eternal puniſhment of the finally impenitent—divine ſovereignty—and the electing love of God; but they found no ſolid peace or comfort until thoſe doctrines were made the foundation of their hope. When reconciled to God through the merits of his Son, they expreſſed great ſurpriſe that they had never underſtood theſe plain goſpel truths before, or beheld their excellency and beauty.

The people under convictions, often expreſſed to me their ſurpriſe, on finding themſelves ſo ignorant in the doctrines and duties of real religion. It ſeemed that their former religious advantages had been greatly miſimproved, their bibles neglected or ſealed to them. Moſt earneſtly did they deſire and ſeek inſtruction, and ſo different were their feelings from what they formerly were, that it became a common idea that miniſters preached better than before—with more clearneſs and pungency, and with a particular reference to them. With many tears did they lament the miſimprovement of their precious time and privileges. They uniformly declared they had never been happy, or enjoyed true peace of mind while neglecting Chriſt and his ſalvation; and that they often enjoyed more ſatisfaction at one

conference than they had ever done in their whole lives.

Several of the youth confeſſed that in their purſuit of vain amuſements, they found no pleaſure, and lamented that the beſt and faireſt portion of their lives had been fooliſhly waſted in purſuing a phantom, which always kept at the ſame diſtance before them. They could not be perſuaded to be in a place of ſuch amuſement, and would often appear much affected while reflecting upon the danger they had eſcaped. They now felt, how little the thoughtleſs, volatile youth realize the danger of thoſe faſcinating amuſements, which form an impenetrable barrier to ſerious reflection—prepare them for the day of adverſity, and a thick cloud of diſtreſs and horror for the bed of death.

Some account of particular exerciſes of individuals will be communicated in a future letter.

I remain, gentlemen, with due reſpect, yours in the bonds of the goſpel,

IRA HART.

Middlebury, June 15, 1802.

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*ROSETTA, a fragment.*

"FOR thine is the kingdom, and the power, and the glory, for ever."—The doctrine contained in theſe words is my conſolation, in all my trials and afflictions, and in all the apparently dark ſcenes of providence which I am called to experience, ſaid a miniſter of Jeſus, one day, as he ſat ſeriouſly converſing with the pious Roſetta, upon the kingdom and glory of God.—My anthem of praiſe is, "The Lord reigneth, let the earth rejoice." For when "clouds and darkneſs are round about him" in any of the diſpenſations of his providence, then, even then, "righteouſneſs and judgment are the habitation of his throne." In all things God is above us. His ways are not our ways, nor his thoughts our thoughts. Chriſtians are too apt to forget this peculiarly comforting doctrine, ſo fully expreſſed in the humble form of prayer, which our bleſſed Redeemer has left on ſacred record, for their uſe, to the end of the world.—How ſtrange it is! Anſwered Roſetta,—I have tho't of it many times,—how ſtrange it is, that I was ever brought to join with you in the worſhip of God! My parents were of a different denomination. I knew it would be agreeable to them, to join with them, in public worſhip, and embrace their tenets; and I wiſhed to pleaſe them. I was afraid to aſk their conſent to join the church under your care, leſt I ſhould offend them, But my heart was filled with joy, when upon Mr. ——'s aſking, for me, their conſent, in this intereſting point, they ſo freely gave it. It was a great trial to me, to let them know the feelings of my heart, and how much I deſired to join with the people of God, under your care. But my burden was greatly lightened when I made known to them all that I had experienced in my ſoul, and found them ſo far from cenſuring me, as to acknowledge what I had experienced might be a work of God. Indeed, Sir, how ſtrange it is, that I never was awakened to any feeling ſenſe of my deplorable ſtate, as a depraved, guilty, miſerable ſinner! For a long time, I had almoſt wholly neglected the public worſhip of God. I felt no deſire to attend it on the ſabbath. I was ſtupid, and greatly hardened in carnal ſecuri-

ty. It was the conference meetings in the neighborhood, which firſt awakened my attention to the ſoul-humbling doctrines of religion. I feel that I have great reaſon to bleſs God, for the appointment of them. I cannot but hope, they were bleſſed by him, as the means of bringing me out of the darkneſs of my former hardened ſtate into the marvellous light of his gracious kingdom.—Well, then, replied the clergyman, you ſee, from this courſe of providence, how evident God has made it appear that the kingdom of the whole world is his. In this, you ſee, how all theſe things have taken place, and worked together for your ſpiritual good according to his ordering and purpoſe; and to all appearance, among other things, for the expreſs end of making you an heir of his gracious kingdom. Had not God ordained theſe things—had he not purpoſed, in this way, to convince you of ſin, and bring you to repentance, would you not have ſtill lived and died in your ſins? What makes all theſe things, when laid together, appear ſo wonderful to you is, becauſe it has been from firſt to laſt the planning and governing providence of God, and not a ſcheme of your own concerting. Your ways and your tho'ts were different, and would have ſtill remained ſo, had not an holy God mercifully appeared in drawing your attention to the great things of his kingdom.—When, therefore, you put the queſtion to your own heart, How is it to be accounted for, that I have been brought to ſuch an humbling ſenſe of my ſins, and to ſuch a ſweet enjoyment of God? This is the proper anſwer, "For thine is the kingdom," O my God. My change of life is to be conſidered, wholly as the happy effect of thy merciful, governing providence. Left to myſelf, inconſiderate and hardened in ſin, without the bleſſing of theſe gracious means, I ſhould have periſhed forever in my ſins.—How ſtrange it is, continued Roſetta, that I have lived ſo long in the world, and never have had any proper ſenſe of the evil of ſin, or of the glory of God, till the late revival of religion among us! I frequently think of it with aſtoniſhment. How blind I have been to all that is beautiful and glorious! How deaf to the voice of the charmer, who ſo affectionately proclaimed love and good will to the ſouls of periſhing ſinners! How inſenſible of the all-ſubduing power, ſweetneſs and glory of divine grace!—Oh, how powerful is the work of God! I ſhall never forget the memorable time, when God impreſſed upon my heart ſuch a deep ſenſe of the greatneſs of my ſins, and of his dreadful wrath, as revealed from heaven againſt all ungodlineſs. How like a criminal I then felt. Guilty, ſelf-condemned, my mouth was ſtopped, and I had nothing to ſay for myſelf. Language can but feebly deſcribe the anguiſh of my ſoul, till, at length, my mind was in the moſt ſurpriſing manner brought to ſubmit to God; and ſuddenly impreſſed with a delightful view of his great goodneſs and forgiving mercy, through the Lord Jeſus. And then, how memorable the change! Then, my mind was filled with inexpreſſible joy and rejoicing in God. Then, I ſeemed to be in a new world, ſo different did every thing appear, as flowing from the goodneſs of God. O! How could I ſin as I have done againſt a God of ſuch infininite goodneſs! O! How

vile I felt before God, as a ſinner dreadfully guilty, and unworthy of his notice! And yet, I felt unſpeakably happy in praiſing him, as an holy and righteous God. The ſorrows of repentance were ſweetly mingled in the cup of the moſt refreſhing joys. When I think of all theſe things, and the ſweet enjoyment I have ſince found in waiting upon God in the private and public duties of religion, I cannot but think it ſtrange, that I ſhould have ſpent ſo many years of my life, in a lamentable forgetfulneſs of God, inſenſible of the great evil of ſin, and a ſtranger to the refreſhing joys of religion.——In all this, replied the clergyman, we may learn the greatneſs of divine power in the regeneration of the ſinner. "For thine is the kingdom, and the *power*." It is the power of God which delivers his choſen ones not only from penal evil; but from the ſad corruption of moral evil. He redeems from captivity, breaks open the priſon doors, and anoints with the oil of joy, the humble mourners in Zion. He not only hath a kingdom to beſtow; but power to beſtow it upon whom he will, in ſuch a divine manner, as to make the happy ſubject cordially willing to receive it, and as readily to acknowledge the everlaſting debt of gratitude, which is due, in return. After admitting the depravity of your own heart and your paſt inattention to the duties of religion, the grand reaſon why you never, before, had any proper ſenſe of the great evil of ſin, nor any knowledge of the ſoul-refreſhing joys of religion is, becauſe, till then, God never ſet his word home upon your heart with power. That was to you the happy day of his power. It was then that he hopefully gave you power to become a child of God. As it is written, "As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the fleſh, nor of the will of man but of God."—When God opened your eyes to ſee the greatneſs of his power and glorious majeſty, how was you ſtruck dumb before him! How did you tremble, at the thought of the great day of his wrath!—And when you felt the ſtroke of the almighty power of his grace, like the hammer breaking the hard rock in pieces, how ſweetly did your heart yield in the humbleſt ſubmiſſion before him! It was this divine change, which firſt gave you a true ſenſe of the loathſome evil of ſin, and which laid a foundation in your ſoul for ſuch ineffable and eternal joy in God. You are, therefore, wholly indebted to the mighty power of God, for this deliverance from the darkneſs of ſin, and for all your rejoicing in the pure and ſoul-refreſhing light of the goſpel.

How ſtrange it is! ſaid Roſetta, in the moſt humble and unaffected manner, more than two years after obtaining a hope of having experienced regeneration, that I have lived ſo long, in ſuch an high enjoyment of the preſence of God and the ſweet conſolations of religion. While I feel my own imperfections, and my continual need of divine help to preſerve me from innumerable ſins, I cannot be ſufficiently thankful for the manner, in which I have hitherto been permitted to enjoy the light of God's countenance, and to reap continual pleaſure in the fruitful fields of his holy king-

dom. I can truly ſay, I do not feel any wearineſs in public worſhip, nor in any of the other duties of religion. Many people, once ſaid, wait a little while, and all this engagedneſs in religion will be at an end. O! How little did they know of the power of religion! What ſtrangers were they to its ever refreſhing joys! If I know my own heart, I ſtill hunger and thirſt after righteouſneſs. I ſtill love the goſpel and ordinances of Chriſt, and have the ſame earneſt deſire, on the ſabbath, to wait upon God in his houſe, for divine inſtruction, as I then had. I ſeem to enjoy the happy feelings of David, where, he ſays, "The Lord is my light, and my ſalvation; whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid? One thing have I deſired of the Lord, that will I ſeek after; that I may dwell in the houſe of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." When I reflect upon my unworthineſs,—what I am and what I have been I feel wholundeſerving of ſuch great mercies. I cannot be ſufficiently thankful for them. I feel my indebtedneſs to the grace of God for all my ſpiritual enjoyments.—Right, replied the clergyman. Man, left to himſelf, has nothing to glory in. What is man, that he ſhould be clean, who drinketh iniquity like water? Behold, God putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight. Were all the Chriſtian's light, and comfort, and ſpiritual rejoicing wholly dependent on the perfection of his obedience, as the meritorious cauſe, miſerable indeed, would he be in this life. For, how many are our failings! How imperfect are our beſt ſervices! How many things have we done which we ought not to have done! How little, of what might have been done, have we done towards building up God's kingdom in the world! It will, therefore, always be a matter of admiration to every real Chriſtian, when he ſeriouſly thinks of his own vileneſs and imperfection in holineſs, to realize the daily mercies of God to his ſoul. The more careful he is to ſearch the ſcriptures, and to examine his own heart, in the matter, the more deeply will he be humbled before God—the more will he be convinced of his own unworthineſs, and that all the glory of his ſalvation from firſt to laſt belongs to God. This view of things prepares a fallen creature underſtandingly and feelingly to make uſe of theſe very inſtructive expreſſions, in the prayer enjoined by our Lord, "For thine is the kingdom, and the power, and the glory forever;" and to give his hearty conſent to them, by ſaying, "Amen." So be it. Now, I feel and know this to be true by experience. Not only the kingdom, and the power, but the *glory* too is forever the Lord's, according to the ſong of the pious pſalmiſt, "Ye that fear the Lord, truſt in the Lord: he is their help and their ſhield. He will bleſs them that fear the Lord, both ſmall and great. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's ſake."

ZEPHO.

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*Reflections on Job* xiii. 15.

"*Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him.*"

THE weakneſs and imperfection of even eminent ſaints,

in this ſtate of trial, are viſible in this venerable character. If in times of tribulation, any are ready to conclude there has been no ſorrow like their ſorrow, let them read attentively this book; which alſo vindicates the ways of God to man, in his moſt rigorous dealings with us. Job's caſe was very ſingular; the Lord had laid his hand heavy upon all he poſſeſſed. His earthly ſubſtance and children were taken away with a ſtroke. His own perſon was grievouſly afflicted—among his friends he had no comforter, not even the wife of his boſom. His three pretended friends inſiſted that the peculiar dealings of an holy God with Job, were an evidence of hypocriſy; and that he did not deal thus with his own children. This was the point of diſcuſſion between Job and his friends. Verſe preceding, "Wherefore do I take my fleſh in my teeth, and put my life in mine hand? If in this life of probation, God afflicteth none ſo greatly but the wicked, why is it thus with me? You would drive me to deſperation; but why ſhould I do thus? I have no warrant or reaſon to conclude as you ſuggeſt, or to deſpair of the mercy of God." The text for conſideration follows; "Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him." There are two diſtinct thoughts in this text, which, at firſt view, may ſeem to be contradictory; but if carefully examined and compared, may be reconciled, as the conſiſtent language of a child of God, greatly tried, but not wholly forſaken.

The firſt part of the text is highly expreſſive of a right ſpirit; a ſpirit of love to God, confidence in him, and of unreſerved ſubmiſſion to him: *Tho' he ſlay me, yet will I truſt in him.* "He is God only wiſe, holy, faithful and all-ſufficient; His government immutably perfect, and univerſal. However the clouds gather blackneſs, and he may ſeem to come forth againſt me as an enemy, and my way be hedged up, yet, living and dying, I will truſt in him, confiding in the end and iſſue of all for God's glory, and my own beſt good." Chap. xxiii. 8, 9, 10. "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him: but he knoweth the way that I take: when he hath tried me, I ſhall come forth as gold."

The ſecond thought in the text is, *but I will maintain mine own ways before him.* The word tranſlated *maintain*, might be rendered, *reaſon*, or *expoſtulate*; which I conceive to be the true import. The ſenſe then will be, "Tho' I will truſt in him, living and dying, yet, with humble ſubmiſſion, will I, in prayer, expoſtulate with God. To his tribunal do I appeal, making full and free confeſſion of the whole courſe of my life; what I have done amiſs, I will freely confeſs, and make ſupplication to my judge for pardon. Were I conſcious to myſelf that I am only an hypocrite, as my friends inſinuate, I could not with freedom and confidence come near and plead with God. But he is my truſt and ſalvation, and will appear for me; if not in this life, yet in another." This ſenſe is juſtified by the following context. "He alſo ſhall be my ſalvation; for an hypocrite ſhall not come before him." verſes 21 to 23. "Withdraw thine hand far from

me; and let not thy dread make me afraid, then call thou, and I will anſwer, or let me ſpeak, and anſwer thou me. How many are mine iniquities and my ſins? make me to know my tranſgreſſion and my ſin." See indeed all the ſucceeding verſes of this, with the whole of the following chapter, in which the ſame ſpeech is continued. Chap. ix. 15. "Whom, tho' I were righteous, yet would I not anſwer, but I would make ſupplication to my judge."

The text thus explained, admits of ſome uſeful reflections. There is an uniformity in unreſerved truſt in and ſubmiſſion to God, and familiar expoſtulation in prayer with him. Separate theſe, and there is a want of conſiſtency. To profeſs confidence and ſubmiſſion to God, and yet live a prayerleſs life, is inconſiſtent. It is not leſs ſo, to pretend to pray unto God, and yet neither truſt in him, nor properly ſubmit to him. A time of great darkneſs and affliction, is a time of trial. At ſuch a time, ſome are ready to ſay, "O, I could freely truſt in God, if he would but manifeſt the light of his countenance, and ſmooth the rugged way before me. I could ſubmit to God, if he would ſpare this boſom friend, theſe children, This or that ontward comfort, or give me eaſe and health of body." that is, if he would firſt ſuffer you to make your full choice, and gratify your inclination. Feeble truſt! wretched ſubmiſſion! they deſerve not the name. True confidence in God, and unreſerved ſubmiſſion to him, are inſeparable; then alſo, with a filial ſweetneſs and freedom, may we plead with him in prayer, ſpreading all our ſorrows before him, without complaining.

Such a truſt and ſubmiſſion are at all times our indiſpenſible duty, even in times of the greateſt trials. In no caſe in which we can ever be in this ſtate, with the free exerciſe of reaſon, may we be excuſed from the prevailing exerciſe of theſe graces. Surely a ſpirit of real piety will thus dictate.

The expreſſion, *tho' he ſlay me, yet will I truſt in him*, implies that we freely continue in our entire confidence in God, and walk with him, although it coſt all that is dear to us from the world, and even life itſelf. Heb. xi. 35. "Not accepting deliverance, that they might obtain a better reſurrection." The ſoul depends on God for the faithful performance of the divine promiſes, when all the avenues leading to it appear to be cloſed up. Rom. iv. 18. "Who againſt hope, believed in hope." Thus Abraham ſojourned in a ſtrange land; and offered up his ſon Iſaac, the heir of the promiſes, believing him to be faithful who had promiſed. Under the governing influence of this grace, the ſoul rejoices in God, under all trials, living and dying; leaving all with him, with this precious conſolation, if it had no other, that God in all things will be glorified.

Surely, to them who love and confide in a holy and faithful God, it is a conſolation that he governs the world—that he will do right—will bring good out of evil—clouds and darkneſs may be round about him, yet juſtice and judgment are the habitation of his throne. The end is ſecure from the beginning, and ſhall be glorious. Is not the glory of God incomparably the beſt end? Should it not be uniformly our higheſt end, and chief aim? Who can ſo well determine how this great end ſhall be in the beſt manner anſwer-

ed, in all things, as infinite wiſdom? Wherefore then ſhould any creature quarrel with the divine decrees? Why not rejoice, in the greateſt conflicts, and the darkeſt times, that God governs the world.

The glory of God involves the greateſt good. Happy, if the deſire of our ſoul, and the tenor of our lives concentred in this, let what ever may be allotted for us, in the government of our heavenly father. The nearer we thus get to a ſovereign, holy God, the better. Then, conſiſtently with humility, ſubmiſſion and truſt, may we plead with God—with the freedom of filial prayer, expoſtulate with him. Is not this the root of the matter? If ſo, let our eye be on it continually, not only for perſonal and family, but general mercies, through Jeſus Chriſt—for Zion at home and abroad; encouraging ourſelves in God. Thus waiting on the Lord continually, however great our trials in this militant ſtate may be, internal and external ſorrows will not meet in full force, like two violent ſeas, and make horrid ſhipwreck; we ſhall be ſupported, and reſt on the rock of ages.

CLIO.

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*Memoirs of the late Deacon Benjamin Thomas of Middleborough in Maſſachuſetts.*

HE was born, Oct. A. D. 1721, of reputable parents, who died when he was young. His advantages for receiving an education, in his youth, were very ſmall: But he was endowed, by his beneficent Creator, with a ſolid judgment, and good mental abilities, which, added to his undoubted honeſty and integrity, occaſioned his being repeatedly called by his fellow citizens to repreſent them in the general court of the Commonwealth; eſpecially at times of difficulty and diſcontent, when wiſdom and diſcretion were peculiarly needed. He was alſo a member of that honorable Convention in Maſſachuſetts, who deliberately examined, and prudently adopted, the Federal Conſtitution, which hath been productive of ſo much proſperity to our happy country.

Whilſt he was an apprentice to a trade, and hardly nineteen years of age, he was ſtruck under conviction. It pleaſed the gracious ſovereign to ſtop him in his career of youthful vanity and folly, for which he entertained as high a reliſh as other youth. To get relief from his painful conviction, he practiſed ſecret prayer. But this expedient was ineffectual; for God was pleaſed to increaſe his conviction. He had a feeling ſenſe of the total depravity of the human heart; and of his enmity and oppoſition to God and his moral government; though, at that time, theſe were ſubjects, which he had never heard from the pulpit. This view of his own heart deſtroyed all his hope, which had been raiſed and cheriſhed, by his performance of religious duties. And he was made to ſee that the ſalvation of a ſinner is wholly of free grace; and to bow, in ſubmiſſion, to the holy ſovereign of the univerſe;—he was hopefully converted; and, ſhortly after, made a public profeſſion of religion, the ſincerity of which hath been ſince evinced during a life of ſixty years.

He ſuſtained the office of *Deacon*, above twenty-three years; and ſo diſcharged its duties, as to acquire honor to himſelf, and to promote the edification of others.

He was a man of *gifts*; and his gifts were not beſtowed in vain. He uſed them in the ſervice of true religion. No Chriſtian could hear him converſe upon religion, or pray, *eſpecially*, without receiving pleaſure and edification; for he diſcovered great *ſimplicity and godly ſincerity*.

He was a Chriſtian, who evidently grew in grace; and *remarkably* ſo, in a few of his laſt years. He ſhone brighter and brighter until he departed to the perfect day.

As he had lived a long life of religion, it pleaſed God to give him its comforts on his death-bed. He was confined ſeveral weeks, by his laſt illneſs, and was called to endure a great deal of bodily diſtreſs; but his mind was calm and peaceful. He was not anxious about his ſoul; he truſted *that* in the hand of God, and believed it to be ſafe. But he ſeemed to be afraid, leſt, by impatience, he ſhould diſhonor his profeſſion, and his God. He appeared to be ſenſible, from the beginning of his illneſs, yea, for months before, that the time of his departure was at hand; and, therefore, he was deſirous of doing what good he could to his friends and viſitors, before his opportunity ſhould be over. He was free to converſe upon the ſtate of his own mind, the excellency of the Chriſtian religion, and the unſpeakable value of the Chriſtian hope to one in his ſituation. He exhorted all, who viſited him, to ſee to it, that they did not neglect religion; aſſuring them that they would need its aid, when they ſhould be called to encounter the king of terrors. When his Chriſtian friends were about to pray with him, he directed them not to pray for the lengthening out his life; but that he might be reſigned to God's will, living or dying. Oft times, in turns of ſevere diſtreſs, he expreſſed concern, leſt, by impatience, he ſhould diſhonor God. "If my diſtreſs be ever ſo great, or continue ever ſo long, I pray for patience, that I may not diſhonor God and religion. I have always found him to be a good God. If I had a thouſand ſouls, I would leave them at the foot of ſovereign mercy."

A little before his death, being told that his children were all preſent, he ſaid, "I wiſh I had ſtrength to bleſs them, as Jacob did his." He affectionately and earneſtly recommended religion unto them; reading of the ſcriptures, family and ſecret prayer. He ſaid, "Oh! I could triumph over death; it would be nothing to die, if my children and grand children were converted."

He lamented, on his death-bed, the infidelity and lax ſentiments in divinity, which he perceived to be ſpreading and prevailing in our country. With tender concern and pity, he beheld the lukewarmneſs and deadneſs in religion of ſome profeſſors; and earneſtly requeſted his miniſter ſolemnly to warn them of their danger, and to exhort them to be alive and awake in religion, as they would hope to be comfortable, or ſafe, on their death-bed. He wiſhed, alſo, that it might be made known, that he died in full belief of thoſe doctrines, commonly called *the doctrines of grace*, and derived comfort from them.

All, who ſaw him, and heard him converſe on his death-bed, were convinced of the ſincerity of his religion, and of its ineſtimable worth; and were *almoſt perſuaded to be Chriſtians*; none could refrain from ſaying, "O, let me

die the death of the righteous, and let my laſt end be like his."

He appeared to have a humbling ſenſe of the depravity of his heart, and of his ſinfulneſs and unworthineſs of any favor from God; and ſaid, that all his dependence for ſalvation was on the free grace of God.

Thus lived this good man, and thus he died, or rather, *fell aſleep*, January 8th, A. D. 1800.

*Mark the perfect man, and behold the upright: for the end of that man is peace.*

J. B.

Middleborough, Maſs. } Feb. A. D. 1802. }

## Religious Intelligence.

*Extract of a letter from a gentleman of eminence in Newark, N. J. to one of the Editors, dated July 22, 1802.*

"THERE is a remarkable attention to the things of religion in this and ſome neighboring congregations. Many are joining themſelves to the church, and it appears to be matter of praiſe to the God of all grace."

*Extract from the Georgia Analytical Repoſitory, a periodical religious publication, for May and June 1802.*

"LATE accounts received by letters, ſay, that a great and happy change has taken place among the body of the people in Kentucky; that the Preſbyterians, Methodiſts and Baptiſts have had large additions to their reſpective ſocieties; that the work of the Lord, though rather on the decline, ſtill goes on with conſiderable life and power; and that the welfare of the immortal ſoul has become the general topic of converſation. In Virginia and North Carolina there have lately been large amicable meetings of different denominations, to promote a *general union*, and ſome viſible diſplays of divine power, in their public exerciſes. By a letter from a worthy character, juſt come to hand, it appears that there is a revival of religion, which attracts much attention, now at the Waxhaws, about ſeventy miles north of Camden, in South Carolina. An able miniſter in the back part of this ſtate, ſays, in a letter very recently received, "I have juſt "returned from a tour of fifteen "days preaching, in the upper "counties of the ſtate. Thou-"ſands of every rank attended on "the word, with *awful ſolemnity*." Still later accounts from Powelton, forty-five miles from Louiſville, ſpeak of a great revival of religion in that place."

### London Missionary Society.

*From a late London paper.*

*Miſſionaries to the South-Sea Iſlands.*

WE have pleaſure in being able to ſtate, that accounts have been received from Otaheite highly favorable, and ſuch as to induce ſanguine hopes of the complete fulfilment of the objects of this miſſion. Since the deſertion of part of the body, the reſt have reſided at Matavia, where they have acquired a knowledge of the language, and conciliated general affection and eſteem. Amongſt many inſtances which are mentioned of the favor in which they are held by the ſavages, is, that the day after the birth of a ſon to

the Rev. Mr. Henry, he was viſited by Pomarre, who adopted the infant, and gave to him the name of *Te ochree dahai,* (the great chief.)

The King of Hauhine, who is related to Pomarre, was at Oparre, at the date of the late diſpatches, and had become ſo attached to the Miſſionaries, as to have invited them to ſettle with him, aſſuring them of protection, and promiſing to attend their inſtructions, and to engage his ſubjects to do the like. He appears to be led to this meaſure, not leſs by policy than by religion; conceiving the doctrine which they preach calculated to eſtabliſh legitimate authority, and to weaken the party of ſome diſaffected chiefs, who are conſtantly engaged in plots to deprive him of the ſovereignty. Our people were then too few to ſeparate; but as long ere this the Royal Admiral, Captain Wilſon, has arrived there with ten more brethren, the wiſhes of the young Monarch of Hauhine, have, doubtleſs, been complied with, to the obvious benefit of the undertaking.

Pomarre, and all his family, have joined in a requeſt for more Miniſters. Independent of the ardent deſire we entertain for the extenſive promulgation of the goſpel, the Miſſion in queſtion holds forth other advantages of a commercial and political nature, which well deſerve conſideration. This extenſive Archipelago abounds in turmeric, cotton, and ſugar-cane, and which with numerous medicinal and dying plants grow ſpontaneouſly. Corn is produced in profuſion, and the ſhips employed in the fur trade, or whale fiſhery, might here obtain abundant ſupplies of every neceſſary. Otaheite is only three weeks ſail from our ſettlement in New South Wales, to whoſe wants it can ultimately be made to contribute, this iſland alone being competent to ſupply food to 50,000 perſons more than its inhabitants.

The loſs of the ſhip Duff was known at Otaheite. The Royal Admiral, according to recent accounts, had arrived at Canton on her way to the Society Iſlands. Beaſts of burthen are much wanted by the Miſſionaries to facilitate their profeſſional excurſions thro' the iſland; and a ſmall veſſel is requiſite to the ſame object.

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*Hampſhire Miſſionary Society.*

THE Truſtees of the Hampſhire Miſſionary Society have reſolved to employ four miſſionaries the preſent ſeaſon; two in the Diſtrict of Maine, and two in the counties of Montgomery, Herkemer and Oneida, in the ſtate of New-York, to labor on the north ſide of Mohawk river. One miſſionary has gone to each of theſe fields of labor; Rev. *Jonathan Grout* to the Diſtrict of Maine, and Rev. *Samuel Taggart* to the weſtern part of New-York. The other two will follow as ſoon as they can be procured.

The Truſtees have alſo appropriated 300 dollars for the purchaſe of Bibles and other religious books to be diſtributed among the inhabitants of the new ſettlements.

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MISSIONARIES.

THE following perſons are now in the ſervice of the Miſſionary Society of Connecticut,—

Rev. *David Bacon* either at Detroit or among a tribe of Indians on the river Miami; Rev. Meſſrs. *Joſeph Badger* and *Ezekiel J. Chapman* in New Connecticut; Rev. Meſſrs. *Seth Williſton* and *Jedidiah Buſhnell* in the weſtern counties of New-York; Mr. *James W. Woodward* in the Black River country; and Rev. *Alexander Gillet* in the northern part of Vermont. Three other miſſionaries are appointed, and it is expected they will ſoon enter on their miſſions; one to go to the northern counties of New-York weſt of Lake Champlain; one to the northern counties of Vermont; and one to the vacant ſettlements adjoining Connecticut river in the States of Vermont and New-Hampſhire.

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## POETRY.

COMMUNICATED AS ORIGINAL.

### For the Connecticut Evangelical Magazine.

Reverend Editors,

AGREEABLY to the requeſt of the writer who, as contained in your 15th number, verſified the xxix chapter of Job, I have attempted to verſify the xxx chapter. The production is ſubmitted to your conſideration. If you conceive that it is worthy of a place in your uſeful Magazine, you will inſert it; and oblige one of your readers.

C. A.

*A verſion of the* xxxth *chapter of Job.*

1. BUT, now my ſtate's adverſe, young ſcorners ſay,
"I reap the fruit of my degen'rate way."
Whoſe ſires I knew: And they inferior were
To uſeful dogs of my domeſtic care.
2. Yea, from their hands I could expect no aid;
They liv'd in vain, and were, thro' age, decay'd.
3. Diſtreſs'd by want, they ſought the lonely wood;
4. Where the wild broom and mallows were their food.
5. Vile, and unfit with honeſt men to be,
They were expell'd from their ſociety;
(They hooted after them, as after thieves:)
6. To dwell in cliffs of vales, in rocks, and caves.
7. Inur'd to ſavage and to beaſtly ways,
In deſart ſolitude they ſpent their days:
Among the ſhrubs and nettles would they lie;
And, like an uncouth aſs, were heard to cry.
8. Theſe abject fellows all receiv'd their birth
From fools, more baſe than is the vileſt earth.
9. And now their falſe, deriding ſons agree,
In mirth and ſongs, to ſcoff and jeer at me.
10. They me abhor, and far away they move;
Nor with me ſit, in ſympathizing love.
To vent their ſpite, and bring on me diſgrace,
They rudely caſt their ſpittle in my face.
11. Since mine authoritative cord He broke,
And I endure his ſore afflictive ſtroke;
They loſe reſtraint, and by their words aſpire,
To lead and rule me, as their hearts deſire.
12. Although the trying rod of God I bear,
And I mine own integrity declare;
On my right hand the youth preſume to riſe;
And what I ſpeak, they raſhly ſay, "are lies."
'Tis thus they ſtrive to overthrow mine hope,
And leave my ſoul in dire deſpair to grope.
13. The path in which, to ſeek relief, I go,
They all obſtruct; and thus increaſe my woe.
14. As the wide breakings in of water roll
Throughout the field, and over-ſpread the whole;

Their power and ſkill they, hand in hand, employ,
To bear me down, and overwhelm my joy.

15. They chaſe my ſoul ſwift as the fleeting wind;
My welfare's gone; and terrors fill my mind.

16. Afflictive days, which cauſe my ſad complaint,
Impair my ſtrength, and make my ſpirit faint.

17. Though I lie down by night, I have no eaſe,
Since piercing pains my bones and ſinews ſeize.

18. My ſore diſeaſe extends o'er all my ſkin,
And, by its force, my garment is unclean.

19. I'm plung'd in mire; thy fouling power I bear;
And as the duſt and aſhes I appear.

20. Though, in diſtreſs, I ſtand, and pray to Thee;
Thou wilt not hear, nor ſhew regard to me.

21. I'm ſtricken by thy cruel ſcourge; and feel
Mine hopes deſtroy'd by thine oppoſing will.

22. To winds expos'd, I ride upon their wings;
By them I waſte, as do the fraileſt things.

24. For, through thy power, the grave will me receive;
Which is the houſe, prepar'd for all who live.

24. But though my foes may ſhout in my diſeaſe;
Death wafts my ſoul to realms of endleſs bliſs.

25. If others pin'd, through pen'ry or diſeaſe,
When I was bleſt with wealth, and health and eaſe;
Did not I act the ſympathizing part;
Relieve their wants, and cheer their troubled heart?

26. For this, I hop'd my God would me reward,
With the rich favors, for his friends prepar'd:
I look'd for *good*;—me *evil* did ſurpriſe;
For *light*; but *darkneſs* overcaſt mine eyes.

27. Through inward groans, my bowels could not reſt;
My daily woes prevented my requeſt.

28. Without conſoling light I mourning went;
And the aſſembly heard my ſore complaint.

29. I hideous cry, I ſit in ſolitude.
As owls and dragons of the dreary wood.

30. The heat of my diſeaſe is ſo ſevere,
My bones are burnt, my ſkin's as ſcorch'd by fire.

31. My pleaſant harp and organ I refuſe;
And, in their ſtead, a plaintive voice I uſe.

*January* 1, 1802.

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